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A History of Congregational Independency  
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# A History of Congregational Independency In Scotland

By James Ross

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Glasgow  
James MacLehose & Sons

Publishers to the University

1900

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## PREFACE.

FIFTY-TWO years ago, on the occasion of the jubilee of the origin of the Congregational Churches in 1798, a proposal was made that a history should be prepared, but although some materials were gathered for this purpose by the late Mr. R. Kinniburgh of Edinburgh, no steps appear to have been taken with a view to publication. It seemed fitting that the centenary of the origin of later Independency in Scotland should be signalised by an attempt to carry out the proposal of the fathers of half a century ago, and also to meet the desire which has often been expressed for a historical account of the Independent churches in Scotland down to the present time; and it is with this object that the present work has been undertaken. It will be found to consist mainly of a history of origins, and that most of the record here given deals with the various forms of Christian enterprise on the part of the churches in their beginnings. It could not well be otherwise, for in the absence of those ecclesiastical organisations which belong to other religious bodies, and which make their history more or less eventful, it is only in connection with some new departures in thought and activity that Congregational church-life affords materials for historical record.

In view of the fact that the designation "Congregational" or "Independent" can be consistently claimed by many religious communities which practise Congregational polity, but which are better known under other designations, the

scope of this work has necessarily been limited. To include in a history of Congregational Independency an account of such communities as the Baptist churches, the Society of Friends, the various meetings of Plymouth Brethren and others, on the ground that they all adhere more or less to the principles of Congregational polity, would be misleading, seeing they prefer to be known by designations which they regard as more distinctive of their principles and aims than their Congregationalism. The account here given is therefore confined to those churches which have been known as Congregational or Independent, and which have given prominence to that designation throughout their history. I have further to explain that although, as a matter of fact, most of the Independent churches in Scotland are connected with the Congregational Union of Scotland, this history is not meant to be confined to them, but is intended to include all professedly Congregational Churches, so far as I have been able to obtain any information regarding them.

The account given of the churches that came into existence towards the end of the eighteenth century is more full than that given of the Evangelical Union churches of a later date. A very full "History of the Evangelical Union," by the late Dr. Fergus Ferguson, having appeared some years ago, I have not thought it necessary to go over at length the ground covered by that work. At the same time, in the chapters devoted to an account of the Evangelical Union and Theological Hall, and to notes on the "Origin of Churches," such information has been given as may supplement Dr. Ferguson's history by a record of facts and events in connection with the churches of the Evangelical Union up to the present date.

In the compilation of a work such as the present an author has to avail himself of many sources of help. I have given references to many of the books and pamphlets I have consulted, but the main sources of my information have been the biographies of the brothers Haldane, the Rev. Dr. Wardlaw, and Rev. Messrs. Greville Ewing and John Watson, and the manuscripts of the late Mr. R. Kinniburgh, which have

been kindly placed at my service by the committee of the Congregational Union of Scotland, besides the various periodicals issued by the churches throughout their history. In order to avoid crowding the pages with too many references to books, I have noted only those likely to be accessible to readers who may wish to consult them, but I have got help from many volumes the bare naming of which would occupy much space. I have specially to thank Dr. Adamson and Dr. Craig for their account of the Evangelical Union and Theological Hall; and to the former I am also indebted for much of the information given regarding the periodicals of the Evangelical Union churches, and other valuable aid. To those pastors and secretaries who responded to my application for information regarding their churches, and to all other friends who have so willingly aided me in various ways, I beg to record my hearty thanks.

The first four chapters are reprinted from papers which I contributed to *The Scottish Congregationalist* some years ago.

JAMES ROSS.

GLASGOW, *December*, 1900.





## CONTENTS.

### PART I.

#### *EARLY INDEPENDENCY IN SCOTLAND.*

#### CHAPTER I.

##### INDEPENDENCY AND THE SCOTTISH REFORMERS.

The political and religious character of the Scottish Reformation—The principle of Congregational Independency indicated in the “Scots Confession” of 1560 and the “First Book of Discipline” of 1561—The difference between Independents and the Scottish Reformers as to the membership of the Christian Church—The changes introduced by the “Second Book of Discipline” in 1581—The origin of the General Assembly and the functions and powers given to it—The departure from the Independency of the early Reformers by the adoption of the “Second Book of Discipline”—Subsequent opposition to Independency. Pp. 1-14

#### CHAPTER II.

##### ATTITUDE OF PRESBYTERIANS TOWARDS INDEPENDENCY.

First acquaintance with English Independency by Scottish Presbyterians—Visit of Robert Browne to Scotland in 1583, and treatment of him by the Presbytery of Edinburgh—Visit of John Penry—Declarations of the General Assembly against Independency in 1641 and 1647—Influence of Cromwell and his soldiers—Attempt of Alexander Jaffray and others to form an Independent church in Aberdeen in 1652, and failure of the Scheme. Pp. 15-23

## CONTENTS

## CHAPTER III.

## THE GLASITES.

The place of the "Covenants" and covenanting in connection with Scottish Presbyterianism—John Glas's protest, and gradual adoption of Independent principles—Separation of members of his congregation for "fellowship"—Prosecution of Glas, and his deposition from the ministry in 1728—Peculiar views and practices of Glas and his followers—Formation of churches—Robert Sandeman and his views—Causes of the decay of the Glasite churches. Pp. 24-31

## CHAPTER IV.

## THE OLD SCOTS INDEPENDENTS.

Origin of several religious parties in eighteenth century, viz., the Secession Church, the Relief Church, the Old Scots Independents, the Old Scotch Baptists, the Bereans, and the Cameronians—"The Case of Robert Smith and James Ferrier," and their adoption of Independent principles—Formation of churches—Union with Inghamite churches—Causes of failure of Old Scots Independent churches. Pp. 32-40

## PART II.

*LATER INDEPENDENCY IN SCOTLAND.*

## CHAPTER V.

## BEGINNINGS.

Origin of Independent churches—State of Religion in Scotland at close of eighteenth century—Narrow and exclusive spirit of the various churches—Influence of the French Revolution—Missionary enterprise of the pioneers of later Independency—Mr. R. Haldane's foreign missionary scheme, and its failure—Influence of the *Missionary Magazine*—Formation of the Edinburgh Tract Society and Gratis Sabbath School Society—Lay-preaching in Gilmerton, and its results—Missionary tour through the North of Scotland by Messrs. Haldane and Aikman—Results of their labours. Pp. 41-54

## CHAPTER VI.

## PROGRESS.

Institution of the Society for the Propagation of the Gospel at Home—Itinerancies throughout Scotland—Mr. R. Haldane's "Tabernacle" scheme—Sells his estate at Airthrey—Messrs. Ewing and Innes leave the Established Church—Formation of a Congregational church in Edinburgh—Its Constitution—Proceedings in connection with the ordination of Mr. J. A. Haldane—Opening of Tabernacles in Glasgow and Dundee—The specific object in view in founding Tabernacles.

Pp. 55-65

## CHAPTER VII.

## OPPOSITION.

Acts of the General Assembly against lay-preachers and "vagrant" teachers—"Pastoral Admonition" of the General Assembly—Proposal to put down "unlicensed" preaching by civil enactment—Repressive attempts by ministers and church-courts—Case of M'Arthur v. Campbell in Court of Session—Judgment of Lord Meadowbank—Messrs. Haldane and Campbell threatened with imprisonment—Persecution and eviction of tenant-farmers in the Highlands—Trials of ministers—Action of Anti-burgher, Cameronian, and Relief Churches against lay-preaching, etc.—Chief causes of this antagonism—Rowland Hill's criticism of action of church-courts—Resolutions of a later time rescinding repressive acts of General Assembly and other church-courts.

Pp. 66-75

## CHAPTER VIII.

## CONTROVERSY AND DIVISION.

Reasons for adoption of Congregational principles by the early Congregational churches in Scotland—The weekly observance of the Lord's Supper and institution of the "weekly meeting"—Liberal views of Greville Ewing—Origin of practice of "Mutual Exhortation," and Mr. Ewing's views regarding it—Publication of Mr. J. A. Haldane's "Views of Social Worship," etc.—Advocacy of the "Views," and also of "Plurality of Elders" by Messrs. William Ballantine and R. Haldane—Withdrawal of Mr. R. Haldane's support from churches not adopting his views—Adoption of Baptist Views by Messrs. Haldane—Disastrous effects of controversies on the churches—Dr. Alexander's remarks on the divisions of the time.

Pp. 76-85

## CHAPTER IX.

## RESETTLEMENT.

Trials of ministers and churches resulting from withdrawal of support by Mr. R. Haldane—Origin of Congregational Union—Original aims of the Union—Objections to the institution of the Union—Its denominational character—Benefits to the churches from the institution of the Union—Christian fellowship enjoyed at its meetings—Misconception of the Union by Presbyterians—Subsequent changes in its constitution—Other agencies and societies of the churches: The Paisley Society; Edinburgh Itinerant Society; Perth, Angus, and Mearns Itinerant Association; Northern Association of Congregational churches; and Glasgow Congregational Union. Pp. 86-99

## CHAPTER X.

## MINISTERIAL EDUCATION.

Schemes of Mr. R. Haldane for promoting Ministerial Education—Theological Classes in Edinburgh, Glasgow, and Dundee—Mr. Ewing's first "Memorial on Education for the Ministry" in 1804; his second "Memorial" in 1808—Objections to his proposals—Institution of the Glasgow Theological Academy in 1811—Its professors, course of study, endowments, etc. Pp. 100-108

## CHAPTER XI.

## DIFFICULTIES AND ENCOURAGEMENTS.

State of the churches subsequent to the formation of the Congregational Union—Effects of unfavourable situation of churches, decrease of churches owing to former divisions, and emigration, and effect of conditions of membership—Benefits to the churches from the Theological Academy—Congregationalists and Public Questions—The "Voluntary" controversy, and attitude taken by Congregationalists. Pp. 109-120

## CHAPTER XII.

## TWO DISRUPTIONS.

Influence of Congregational churches in preparing the way for the "Disruption" of the Established Church in 1843—Their attitude regarding the Disruption—Its effect on them—Origin of the "New Views" controversy among Congregational churches—Doctrinal positions of

Congregationalists prior to 1839—Rev. John Kirk's teaching—Action of committees of Glasgow Theological Academy and Congregational Union—"Correspondence between Four Churches," etc.—Reasons for publication of "Correspondence"—Remarks on the controversy.

Pp. 121-136

## CHAPTER XIII.

### EVANGELICAL UNION AND THEOLOGICAL HALL.

Sketch of Dr. James Morison's early evangelistic labours—Prosecution and ultimate exclusion of Dr. Morison from the United Secession Church—Subsequent doctrinal position of Dr. Morison and others—Formation of the Evangelical Union—Basis and objects of the Union—Its non-denominational character—Institution of the Theological Hall—Practical working of the Evangelical Union—Illustrations of its procedure: Cases of ministers of the Catholic Apostolic Church, and Rev. James Forrest—Home Mission and Church-aid schemes—Periodicals—Attitude and operations in connection with the Temperance movement—Influence of Evangelical Union churches on theology and religious life in Scotland—Theological Hall: its institution in 1843—Early classes—Removal of Hall to Glasgow—Professors, course of study, etc.

Pp. 137-156

## CHAPTER XIV.

### CARDROSS AND CRANBROOK CASES.

The Cardross case—Its relation to Congregational churches—Dr. Alexander's statement regarding the Rev. Mr. M'Millan's claim—The Cranbrook case—Action of Edinburgh ministers—The grounds on which they proceeded—Result of their action.

Pp. 157-163

## CHAPTER XV.

### INSTITUTIONS OF CONGREGATIONAL CHURCHES AND THEIR ORIGIN.

SOCIETIES: The Scottish Congregational Ministers' Widows' Fund—The Scottish Congregational Ministers' Provident Fund, and Evangelical Union Ministers' Provident Fund—The Congregational Chapel Building Society, and Evangelical Union Chapel Debt and Building Fund—The Conference of Scottish Congregationalists—Congregational Total Abstinence Society, and Standing Committee of the Evangelical Union on Temperance—Congregational Pastors' Supplementary Stipend Fund,

and Evangelical Union Augmentation of Stipend Fund. PERIODICALS : Missionary Magazine and its successors, the Day Star, the Christian News, the Dew Drop, the Evangelical Repository, Forward, the Advance, the Young Herald, the Evangelical Union Magazine.

Pp. 164-176

## CHAPTER XVI.

### UNION OF CONGREGATIONAL AND EVANGELICAL UNIONS.

Changed position of ministers and churches regarding former differences—

Early efforts in the direction of union—Stoppage of Conferences on the subject—Resumptions of proposals for union—Joint meeting of the two Unions in 1895, and delay of negotiations for one year—Second joint meeting of the Unions in 1896, and declaration of union—Note on procedure in connection with the union of the two bodies of churches—Petition of Trustees of the Ferguson Bequest Fund to the Court of Session, and Answers of the Congregational Union and minority of the churches of the Union—Documents printed in connection with the case—Decision of the Court.

Pp. 177-195

## CHAPTER XVII.

### NOTES ON THE HISTORY.

1. Position of Congregationalists regarding church-membership—Comparative view of the principles of Presbyterians and Congregationalists on the membership of the church—Charge made against Congregationalists of judging the spiritual condition of applicants for membership—Actual procedure in such cases—How the misconception has arisen—Gradual approach of Presbyterians and Congregationalists in regard to this question.
2. Scottish Congregationalism a dissent from Presbyterianism—Grounds of this dissent—The argument for Congregationalism from Scriptural teaching and example.
3. Scottish Congregationalism and doctrine—Doctrinal position of Independents of last century—Calvinistic positions of later Independents in early part of the century—Changed attitude to Calvinism in later times—Uniform and continuous Evangelical testimony of Congregationalism.
4. Divisions among Congregationalists—Remarks on them.
5. Extinct churches—Causes of their extinction.
6. Number of independent churches in Scotland—Some suggested causes of hindrance to their greater progress.
7. Influence of Congregational churches on the religious thought and life in Scotland.
8. The future of Congregationalism in Scotland.

Pp. 196-214

## CHAPTER XVIII.

## ORIGIN OF CONGREGATIONAL CHURCHES IN SCOTLAND.

Pp. 215-244

## CHAPTER XIX.

## PASTORATES OF THE CHURCHES.

Pp. 245-255

## CHAPTER XX.

## LISTS OF STUDENTS OF THEOLOGICAL HALLS.

Pp. 256-271

## APPENDIX.

- A. Biographical Sketches of the pioneers of Congregationalism in Scotland —Robert Haldane, James A. Haldane, John Aikman, John Campbell, William Innes, Greville Ewing, and George Cowie. B. Testimony of Dr. Russell regarding the state of religion in Scotland towards the close of eighteenth century. C. Pastoral Admonition of General Assembly of 1799.

Pp. 272-282

# PORTRAITS.

	PAGE
JAMES A. HALDANE, - - -	41
GREVILLE EWING,	
DR. WARDLAW,	
DR. RUSSELL,	
JOHN WATSON,	
DR. ALEXANDER,	
DR. MORISON, - - - -	121
R. MORISON,	
DR. GUTHRIE,	
DR. KIRK,	
DR. FERGUSON,	
A. M. WILSON,	
	156



## PART I.

### *EARLY INDEPENDENCY IN SCOTLAND.*

#### CHAPTER I.

##### INDEPENDENCY AND THE SCOTTISH REFORMERS.

JUST as there were "Reformers before the Reformation," so there were Independents and Independent Churches in Scotland long before the close of last century, when the churches commonly known by that name came into existence. In the hope that a brief historical sketch of this earlier Independency may be of some interest, it is proposed in the first few chapters of this book to show the extent to which the principles of Congregational Independency were recognised and practised in the Scottish Reformed Churches from the Reformation in 1560 until the publication of the "Second Book of Discipline" in 1581; the attitude of Presbyterians towards it from that time to the Revolution Settlement of 1688; the place it had in Scotland from 1688 until 1728, when Glas's "Testimony of the King of Martyrs" was published; and then to give some account of the Independent Churches that came into existence from that date until the closing years of last century.

The Scottish Reformation was partly a religious and partly a political movement. On the one hand, the earnest religious men of whom John Knox became the leader were

moved by a desire to overthrow Popery as a system of religious error, and to introduce to Scotland the religion of the "true evangel," while on the other hand, the nobles who afterwards became the "lords of the congregation" had mainly political and personal objects in view, and were moved by a desire to resist the encroachments of the sovereign and of the Popish hierarchy upon the liberties and property of the people of Scotland. The movement that resulted in the Reformation in Scotland was initiated by a combination of these two parties. They found that each was necessary to the other, or, at least, that the aims of both would be the more speedily and successfully carried out by a combined movement than by each acting separately. The real *force* of the movement, however, was religious rather than political, and it was on this account that Knox became the acknowledged leader of what was in its main movements a great uprising against the despotism of the sovereign and the Popish priesthood,—a despotism that was felt to be as oppressive in its secular as in its religious tyranny. Knowing the great influence of Knox, six of the leading noblemen in Scotland appealed to him for his advice as to what action they should take with the view of opposing the increasing power of the sovereign and the bishops, and by his counsel they formed themselves in 1557 into a "band," and by a solemn covenant bound themselves to "forsake and renounce the congregation of Satan, with all the superstitious abomination and idolatry thereof." The covenant was renewed at Perth in 1559, after a sermon preached by Knox, and as this was followed immediately by open resistance to the Queen and her Popish counsellors, it may be regarded as the first overt movement towards accomplishing the objects sought by the Reformers. In all the movements that followed, this combination of religious and political parties had a foremost place, and gave a direction to the religious thought and life of the Scottish people that remains to this day. Had Knox and his co-religionists been left free to carry out their spiritual aims, untrammelled by political considerations, there can be little doubt that the whole

religious and ecclesiastical life of the Scottish people would have been very different from what it became.

While, in order to secure the abolition of Popery and the free preaching of the Gospel of Christ, Knox was induced to become the leader of a political party, he strove hard to keep the movement upon religious lines, and to take advantage of the co-operation of the "lords" so as the more effectually to promote the spiritual ends he had in view. How faithfully he did this the history of the period between 1559 and 1578 bears witness. It is of special interest to Independents, however, as showing the extent to which their distinctive principles found recognition during this the earliest period of Protestant church-life in Scotland.

In 1560 the "Scots Confession" appeared, and was followed in 1561 by the "First Book of Discipline," both of which were drawn up by Knox, and set forth his views as to the government and order of the "kirk." These symbols of the Reformation party are remarkable for the clearness and force with which they declare the principles for which Independents have all along contended.

1. The *independence* of the several churches was declared. The "notes of the true kirk of God" were declared to be, "First, the true preaching of the Word of God. . . . Secondly, the right administration of the sacraments. . . . Lastly, ecclesiastical discipline rightly ministered, as God's Word prescribed, whereby vice is repressed and virtue nourished. Wheresoever, then, these notes are seen, and of any time continue (be the number never so few, above two or three), there, without all doubt, is the true kirk of Christ, who, according to His promise, is in the midst of them. . . . And such like we, the inhabitants of the realm of Scotland, professors of Christ Jesus, confess us to have in our cities, towns, and places reformed."<sup>1</sup> There was no provision made for the government of churches by Church-courts external to the single congregation; that arrangement did not come into full operation until 1581, when the "Second Book of Discipline" appeared. Each congregation was virtually

<sup>1</sup> *Scots Confession*, chap. xviii.

independent, and was held to be fully competent to manage its own affairs. That this was so, will appear all the more clearly when we note the functions prescribed for the congregation.

2. Both the sacraments and discipline were to be administered by "lawful ministers, whom we affirm to be only those that are appointed to the preaching of the Word, into whose mouth God hath put some sermon of exhortation, they being men lawfully chosen thereto by some kirk." Thus, not only the "calling" of a minister by the voice of the people, but his appointment was in the hands of the people. Knox had good cause to emphasise these functions and duty of the congregation, for it was in virtue thereof that he was both called and ordained to the office of the ministry. In 1547, when his preaching had proved acceptable to the congregation in the castle of St. Andrews, he was earnestly urged to take the "preaching place." The call of the people was given by John Rough, Knox's fellow-preacher, in these memorable words:—"Brother, ye shall not be offended albeit I speak to you that which in charge is given me from all those here present, which is this—In the name of God and of His Son Jesus Christ, and in the name of those that do presently call you by my mouth, I charge you that you do not refuse this holy vocation, but as ye tender the glory of God, the increase of Christ's kingdom, and the edification of your brethren, and the comfort of me, whom ye understand well enough to be overburdened, ye take upon you the office and public charge of preaching, even as ye look to avoid God's heavy displeasure." Turning to the people he said, "Was not this your charge given to me, and do ye approve it?" They answered, "It was, and we do approve it."<sup>1</sup> Neither in the "Confession" of 1560 nor in the "First Book of Discipline" was any call or appointment prescribed other than that which Knox himself had received, and in virtue of which he exercised his ministry throughout his long and useful life.

3. The freedom and function of the church to appoint its own officers were also declared in the prescriptions for the

<sup>1</sup> Calderwood's *History*, vol. i., p. 227.

appointment of elders and deacons, who were elected annually, so as to leave the congregation free to revise its arrangements with regard to these officers.

4. Care was taken that the minister of each congregation should exercise his functions, not as "lord or ruler," but in "preaching the Word and ministering the sacraments; so that in consultations, judgments, and in other political affairs, his *counsel* rather than *authority* take place. And if so be that the *congregation* upon just cause agree to excommunicate, then it belongeth to the minister, *according to their general determination*, to pronounce the sentence, to the end that all things be done orderly, and without confusion."<sup>1</sup> It was prescribed that the ministers, elders, and deacons of each congregation should meet once a week to consult together as to the affairs of the congregation, chiefly with a view to the exercise of discipline; but no decision could be given in any case, save by the voice of the congregation.

5. There was an institution in the early Scottish churches which was in full harmony with the freedom and responsibility claimed for each congregation, and which may possibly have been the original of the weekly prayer meeting that has been held in churches in Scotland in the best days of religious life. In the "First Book of Discipline" it was appointed that every week the congregation should "assemble to hear some place of the Scripture orderly expounded," at which meeting it should "be lawful for every man to speak or enquire, as God shall move his heart, and the text minister occasion, so that it be without pertinacity or disdain, as one that seeketh rather to profit than to contend." It was while an exile in Geneva, in 1556, that Knox came to know the spiritual helpfulness of these weekly meetings, and wrote to his brethren in Scotland urging them to hold similar meetings for prayer and reading the Bible, after reading which, he said, "if any brother have exhortation, interpretation, or doubt, let him not fear to speak or move the same."<sup>2</sup> Knox

<sup>1</sup> *First Book of Discipline*.

<sup>2</sup> *The Synagogue, not the Temple, the Germ and Model of the Christian Church* (Rev. James Gall), p. 210.

never forgot his lively impressions of the value of these meetings, and his wisdom in making them a regular institution in the church, was proved by the fruits they bore. "It was out of these little assemblies that the first ministers and professors were drawn. In 1560, when these meetings began, there were only twelve ordained ministers in Scotland ; in 1567, exactly seven years after, there were not fewer than two hundred and fifty-two ordained ministers, four hundred and sixty-seven Bible-readers, and one hundred and fifty-six exhorters—in all, eight hundred and seventy-three labourers in the field, spreading abroad the doctrines of the Reformation."<sup>1</sup> Such an arrangement as this probably could not have existed, or have proved practically successful, but for the free and independent life of the churches in those days.

So far, then, as the polity of the Reformation churches in Scotland during the first few years of their history was concerned, it was distinctly Independent and Congregational. It was Independent, inasmuch as the several churches owned no authority external to themselves, either civil or ecclesiastical. Whatever consultations ministers and other church-officers might have together, they could exercise no absolute authority, and all church action was determined, in the last result, by the general voice of the congregation. It was Congregational, inasmuch as in regard to the calling and appointment of ministers and other officers, the final exercise of discipline, and the promoting of helpful fellowship by the mutual exhortation of the members, all these functions belonged to each particular church, which was held to be complete in itself for all the purposes of church-life and order.

But, while in regard to the functions, rights, and liberties of each congregation, and its office-bearers, the church polity of the first few years of the Reformation period in Scotland was virtually that of Congregational Independency, there was a distinctive difference between it and the Independency that was known in England in Reformation times, and that found a place in Scotland at a later period.

<sup>1</sup> *The Synagogue, not the Temple, etc.*, by Rev. J. Gall, p. 212.

The difference consisted in the conception of the nature of a church or "kirk" of Christ by Knox and his successors on the one hand, and by the Independents on the other. Knox gave the "notes of a true kirk of Christ," as three—faithful preaching of the Word, the right ministering of sacraments, and the exercise of ecclesiastical discipline: "wheresoever, then, these notes are seen, there without doubt is the true kirk of Christ," to which the "Confession" of 1560 adds the words, "not that universal, of which we have before spoken, but particular, such as was in Corinth," &c. But this definition of a church simply amounts to a declaration that where certain religious acts are performed by and for a certain body of people, there a church *is*, but affirms nothing as to the religious character or spiritual standing of those composing the church; in short, the "notes" go to show *that* it is, but not *what* it is. While the Scottish Reformers held that the performance of the three functions mentioned afforded proof of the existence of a "particular" church, "as at Corinth," &c., they would not have gone the length of affirming that such performances justified them in regarding the members of any such church as "sanctified in Christ, called to be saints," as the Apostle Paul addressed the particular church at Corinth, but only that where the three functions were performed, there a "true kirk" *was*. Beyond this they would not go, affirming only the fact of its existence in virtue of certain religious acts performed, but affirming nothing as to the character or spiritual condition of those who were members of a "true kirk," further than that their conduct was such as was free from "faults and suspicions" exposing them to discipline.

Now the point at which Knox stopped short, is the point at which the distinctive principle of Congregational Independency comes in. Independents held that that which constituted a "true church" was "the joining of faithful Christians into fellowship" (to use the words of John Cotton in his "Way of the Churches,") and "that every true visible church is a company of people, called

and separated from the world by the Word of God, and joined together by voluntary profession of faith in Jesus in the fellowship of the Gospel.”<sup>1</sup> Whereas, according to Knox, the church was an institution providing the means by which men *might become* believers in Christ, according to the early Independents it was this and something more; it was a holy fellowship of those who sincerely avowed that they *were* believers: that which Knox left out, they included as essential to the very nature of a church as a company of professing and confessing believers in Christ. This, indeed, has continued to be the distinctive difference between Presbyterians and Independents from Knox’s time to the present day.

It is not difficult to understand this omission and defect (from the point of view of Independency) on the part of Knox. It may be traced partly to the theological views, and partly to the political aims of the early Scottish Reformers. Their view of the “catholic and invisible church” as composed of the “elect of all ages” disposed them to shrink from requiring personal confession of faith in Christ on the part of Church members, lest they might appear to assume to decide upon the spiritual standing of any individual, and to affirm whether or not he belonged to the invisible church known to God only; and therefore they required only such negative evidence as might be afforded in religious knowledge, and in the absence of scandalous conduct. Then, further, their political aims discouraged any attempt to found churches upon the spiritual basis asserted by Independents. They aimed at the reconstruction of society, and sought to make the church and the nation identical. This could be done only by making the conditions of good citizenship and church membership the same, and by so conjoining the functions of the Church and the State that all the people might be included under one government of two branches, the “civil” and “ecclesiastical,” and having one supreme

<sup>1</sup> Petition to James I., quoted in Dexter’s *Congregationalism as seen in its Literature*, p. 307.



Sovereign and Head, the Lord Jesus Christ. Under the influence of this splendid, but, as many believe, misguided ambition, the early Scottish Reformers drifted away from the Congregational Independency of the early years of their history.

"The 'Second Book of Discipline' of 1581, . . . must be regarded as the standard of the Church of Scotland in respect of government and discipline,"<sup>1</sup> for during the period of over three hundred years that has elapsed since its publication, the Presbyterian system set forth in it has undergone little or no change. Seeing the "First Book of Discipline" was based on what was virtually a system of Congregational Independency, the departure from that first book to the pronounced Presbyterianism of the second was large and rapid, the interval between the publication of the two books having been only some twenty years. But much had happened in that time.

The adoption of Presbyterianism by the reformed churches must be traced to the rise of the functions and powers of the General Assembly, for the system was not developed logically and by upward gradation from the congregation to the highest court, but conversely, from the General Assembly downwards to the lowest Church court—the kirk-session. "While struggling against direct persecution, or the secret stratagems of insidious foes, the General Assembly of the Church of Scotland rose into personal and active being, put forth supreme and legislative powers in regard to the constitution and government of the Church, sanctioned the office of elder on the authority of the sacred scriptures, gave existence and power to the kirk-session, appointed the important though temporary office of superintendents and visitors, erected provincial synods, and inflicted on offenders of all ranks, according to the offence and its distinctive judgment, the disciplinary and executive sentence of suspension, deposition, and excommunication."<sup>2</sup> Presbyterianism may thus be said to owe its birth in Scotland to "General Assemblyism."

<sup>1</sup> *History of Church of Scotland*, by Rev. Dr. Hetherington, vol. i., p. 154.

<sup>2</sup> *Ibid.*, vol. i., p. 128.

And yet it does not appear that the originators of the General Assembly contemplated any such outgrowth from it as the whole Presbyterian system. The holding of General Assemblies arose from the situation in which the early reformers found themselves. Combined action seemed forced upon the leaders of the reformed party in order to secure the freedom and rights of the several congregations, and this action took the form of consultation, resolution, and petition, and protest to Parliament on the part of the ministers and elders of the congregations in an Assembly convened for these purposes. At first the Assemblies were *pro re nata* (to use an ecclesiastical phrase of later date), or held as occasion arose, but the occasions and necessities became so frequent that for a long period two Assemblies were held yearly. At the outset there was but little that was distinctive of Presbyterianism in these gatherings, for similar Assemblies have been held by Independents without any departure from Independency. It was not, therefore, the mere practice of holding such meetings of representatives of churches that led to Presbyterianism, but the matters discussed and the action taken at them.

First of all, the General Assembly came into existence as the result of an appeal by Protestants of various ranks to Parliament to abolish Popery, to "restore purity of worship and primitive discipline," and to apply the revenues of the disestablished Romish Church to the support of ministers, the promotion of education, and the relief of the poor. The petitioners were requested by the Parliament to lay before it a summary of the "doctrine and discipline" they wished established, and this was done in the form of the "Confession" of 1559, which was approved by Parliament, and thereby involved the abolition of Popery and the establishment of Protestantism. But, as the "Confession" gave only an outline of the doctrine and discipline of the reformed churches, the reformers found it advisable to prepare a more detailed statement. This was the work of what has been called the "First General Assembly," though it had little in common with the Assemblies afterwards called

by that official name. Its acts and resolutions as set forth in the "First Book of Discipline" and otherwise, were simply declarative of the religious opinions of the persons on whose behalf they were issued, in response to the request of Parliament for a statement of the doctrine and discipline proposed by the reformers.

The chief action of subsequent Assemblies for several years was confined to a combined effort on the part of their members—ministers and elders—to obtain the consent of Parliament to the other demands of the petition which had been so far granted in the ratification of the "Confession." These were mainly three:—(1) That the revenues of the disestablished church should be applied to the support of the ministry, education, and the poor; (2) that while patrons of benefices should retain the right to "present" ministers to the congregations, the latter should have the right to accept only such as they approved and who were found duly qualified; and (3) that to secure the defence of the congregational rights, and also those of ministers against any interference by the civil powers, the right to hold General Assemblies should be granted by Parliament. The last years of the life of John Knox were devoted to an unceasing and earnest effort to enforce these claims. There can be no doubt that the firmness and courage of Knox and his colleagues in the Assembly in prosecuting their demands before the sovereign and Parliament, and the conviction that they had the sympathy of the great body of the people, had the effect of gaining for the Assembly no small degree of respect, and an acknowledgment of influence and power which increased every year. It was, therefore, as an ecclesiastico-political organisation that the Assembly first became conscious of the power which latterly it used for purposes other than political.

Secondly, while the prosecution of these claims largely engaged the attention of the Assemblies, other matters directly affecting the interests of the congregations and the ministers came before them. Questions relating to the

exercise of discipline were submitted to them for advice, and the advice ultimately came to be regarded as virtually a command; proposals as to the "planting of kirks" in destitute places, and various other matters affecting the aims and work of the reformed churches as a propagandist body were referred to the Assembly, in the first instance for consultation and conference, though ultimately the opinion of the Assembly came to be accepted as an authoritative judgment. Several offices and functions outside the particular congregations were the direct creation of the Assembly, such as those of "readers," who were appointed to read the Scriptures to the people in places where there were no ministers; "exhorters," whose duty it was to exhort as well as read the Scriptures, especially at the "weekly meeting" instituted by Knox; and "superintendents," whose duty in the first instance was to act as missionary-ministers and preachers in certain large and defined districts, to promote the "planting of kirks," and the settlement of ministers, over whom they were expected to take a general, though not authoritative, oversight. All these officers were directly responsible to the Assembly.

Thirdly, gradually the Assembly began to assume distinctly legislative powers. As early as 1563 the powers of a kirk-session to decide in matters of discipline were recognised by the Assembly, and the superintendents of districts, along with the ministers over whom they presided, began to exercise the powers of what became the "synod." A few years later (1579) the "presbytery" came into existence, for in that year the Assembly decreed that the "exercise (or weekly meeting of ministers and elders of contiguous congregations) might be judged a presbytery," and in 1581 thirteen such presbyteries were "erected."

The adoption of the "Second Book of Discipline" in 1581 was virtually the sanction given in a formal and authoritative way to changes that had been going on in the economy of the congregations and of the whole church-body throughout Scotland. The offices, which were of a temporary nature, such as reader, exhorter, and superintendent, were

abolished; the ministers and elders became a kirk-session, with authority over the congregation; the eldership of adjoining congregations became a presbyterial court; the ministers and elders of districts, formerly under the charge of superintendents, became a synodical court; and the General Assembly became the supreme court of the whole body of churches. All these courts were in "subordination" to each other, the lower to the higher, and thus was laid the foundation of what in the Westminster Confession of Faith, the final standard of Scottish Presbyterian churches, was set forth as the distinctive principle of Scottish Presbyterianism, viz., the "subordination of courts." All that remained to the congregations of the large liberties and functions claimed for them in the "First Book of Discipline" was the right to signify their approval or disapproval of ministers presented to them by patrons of "benefices," and the right of appeal from the session to the presbytery and higher courts. The Church-system, which had begun by making the voice of the congregation the basis of all church action and authority (ministers and elders being only the executive of the congregation) had changed into a system under which all action and authority was placed in the hands of the Church courts, leaving to the people the right only of complaint or appeal. "The First Book of Discipline" occupied itself chiefly with the congregation, the "Second Book" with the dependence of the congregation upon the higher courts. "The general tendency henceforward, natural in a complex society, was towards centralisation; the rights of the congregation gradually diminished, those of the presbytery increased. This tendency was strengthened as time went on by the passionate hatred of the Presbyterians towards the Congregational system."<sup>1</sup>

So complete had the rule of the official class in the churches become, that in the year 1639 even the right of the congregation to exercise a veto upon the appointment of a minister was questioned and resisted, one of the leaders of the Assembly (Principal Baillie) characterising the claim

<sup>1</sup> *Encyclopaedia Britannica*: art. "Presbyterianism."

as "sheer Brownism,"<sup>1</sup> as Independency was called in those days, indicating that even this last fragment of congregational rights was denied, and that the Congregationalism of the early reformed Churches had come to be regarded as a hateful heresy. The same tendency to clerical domination was shown a few years later (1647), when, after a short and sharp struggle on the part of those who had not quite fallen in with the usurpation of the rights of the congregation that had taken place, the Assembly passed an act forbidding the holding of the "weekly meeting" and religious meetings of all kinds other than those presided over by a minister, on the ground that they were to "the prejudice of the regular ministry."<sup>2</sup> It is worthy of note that this last act of clerical domination took place on the eve of the struggle between the "covenanting" party of the Presbyterian Churches and the Stuart kings, and may serve to show that, so far at least as the freedom of the congregation was concerned, the people had little to choose between the rule of the presbytery and that of the bishop. The spirit shown in the attempt to prohibit the "weekly meeting" (the favourite institution of Knox, and which, indeed, had been the nursery of the Scottish Reformation) goes far to account for the readiness with which many of the Presbyterian ministers adopted the Episcopal system under the Stuarts, for the chief promoter of the movement against the "weekly meeting," which resulted in its prohibition by the Assembly, was Henry Guthrie,<sup>3</sup> minister of Stirling, who afterwards became a bishop of the Scottish Episcopal Church in the days of Charles II.

<sup>1</sup> Baillie's *Letters*, vol. i., p. 241.

<sup>2</sup> *Records of the Kirk of Scotland*, p. 473.

<sup>3</sup> *Ibid.*, p. 285.

## CHAPTER II.

### ATTITUDE OF PRESBYTERIANS TOWARDS INDEPENDENCY.

HAVING thus briefly sketched the historical development of the Presbyterian system in Scotland, and shown the large departure that was made from the Congregationalism of the early reformed Churches, the attitude taken by the Presbyterians towards Independency subsequent to 1581 may now be described.

The first acquaintance that Scottish Presbyterians had with English Independency was through a visit of the person with whose name the rise of that system in England has been usually associated—Robert Browne. Driven from England by the persecution of Episcopalian churchmen he went to Flanders, but, along with four or five companions and their families, he resolved to visit Scotland, in the hope of finding in it a more favourable field for his work as a preacher than he had found in England. He landed at Dundee towards the close of 1583, but though he found some followers there he resolved to go on to Edinburgh. Having visited Andrew Melville at St. Andrews, by whom he was favourably received, he procured from him a letter to one of the ministers in Edinburgh, James Lowson. On his arrival in Edinburgh he at once began to preach his doctrines concerning the “Church.” These appear to have been mild enough, for the chief objection taken to his views by the ministers of Edinburgh was based on his assertion

that "separation from Churches in which discipline was not rigorously exercised was lawful," and that "witnesses at baptism was a thing indifferent." "Sundry other opinions he had," but what these were has not been noted by any Scottish historian of the time. He was summoned before the Presbytery of Edinburgh, before which he boldly declared that the "whole discipline was amiss," and appealed from the Session to the civil magistrate. On the 20th January, 1584, he was brought before the Presbytery, with the result that two ministers were appointed to "gather the erroneous articles and present them to the king." There is no record of what followed upon this beyond the significant words of Calderwood,<sup>1</sup> that Browne and his companions were "entertained (or favoured) to molest the kirk," from which it may be inferred that the king and the nobility were rather pleased than otherwise by this attempt to boldly defy the authority of the Church, and shielded him from further persecution. Probably the resentment of the Edinburgh presbyters was aroused by his unscrupulous attack upon their "discipline," as to which he gave the unflattering testimony that he had travelled over Scotland in its "best reformed places," and that he had seen "all manner of wickedness abound much more in their best places in Scotland than in our worst places in England."<sup>2</sup> There is no record of any churches or societies having been formed by Browne in Edinburgh.

A few years after the visit of Browne, a more worthy Independent than he came to Scotland—John Penry, who became one of the first martyrs to Independency, and who was executed at Tyburn in 1593. He also was driven to Scotland by his persecutors, and remained there during some four years—from 1589 to 1592. His time appears to have been occupied during that period in continuing with his pen the work of reform in which he had been engaged in England, and while, doubtless, so bold and earnest a champion of the "Congregational way" was not silent during

<sup>1</sup> Calderwood's *History*, etc., vol. iv., p. 1.

<sup>2</sup> Dexter's *Congregationalism as seen in its Literature*, p. 78.



his residence in Scotland, there is no record of any movement in favour of Independency having been initiated by him.<sup>1</sup>

There is no trace of any other visits of notable English Independents to Scotland between the close of the sixteenth century and the middle of the seventeenth. The fact, however, that Independency, or "Brownism" as it was called, was well known to many of the people of Scotland, is amply attested by repeated references to it as a dangerous heresy. To some of those who professed its principles, and who had come over from Ireland as fugitives from the persecuting Episcopal Church there, Principal Baillie traced the revival of the "weekly meeting," which excited the jealousy of the clerical party, and which was at last put down. There must have been many who came to Scotland during this period well acquainted with English Independency and its customs, and who would thus keep those they came in contact with informed of the principles and practices of the party. At any rate, the Presbyterian ministers became alarmed at the spread of the system in England, and took steps to prevent its entrance into Scotland.

<sup>1</sup> There is no more touching story of the cruel persecutions of the Independents in Queen Elizabeth's reign than that of John Penry. Shortly before his death by hanging (on 20th May, 1593) he addressed a letter of "protestation" to Lord Burghley:—"I am a poor young man," he said, "born and bred in the mountains of Wales. I am the first, since the last springing up of the Gospel in this latter age, that laboured to have the blessed seed thereof sown in these barren mountains. I have often rejoiced before God (He knoweth) that I had the favour to be born under her majesty for the promoting of this work. . . . And now, being about to end my days, before I am come to one-half of my years in the likely course of nature, I leave the success of my labours unto such of my countrymen as the Lord will raise up after me, for the accomplishing of that work which, in the calling of my countrymen unto the knowledge of Christ's blessed Gospel, I began. . . . Whatever I wrote in religion, the same I did simply for no other end than for the bringing of God's truth to light. I never did anything in this cause (Lord, Thou art witness!) for contention, vain glory, or to draw disciples after me."—*Inner Life of the Religious Societies of the Commonwealth*, p. 42, by John Barclay, who prefaces this dying appeal of a good man with the words: "Hard indeed must have been the hearts that were not touched with the simple eloquence of a young man who had lived for the good of others."

The earliest direct declaration of the General Assembly against Independency was given in a letter of that body to "some ministers in England," who had requested the advice of the Assembly in regard to "a difference of great concernment" that had arisen "among brethren" in England, to the effect that "the whole power of Church-government, and all the Acts thereunto pertaining (as election, ordination, and deposition of officers, with admission, excommunication, and absolution of members) are, by Divine ordinance, *in foro externo*, to be declared by the most voices in and of every particular congregation, which is (they say) the utmost bound of a particular Church endued with power of government; and only some formalities of solemn execution to be reserved to the officers, as servants of the said Church." This letter is interesting as showing that Presbyterian Churches in England, to which the writers of the letter belonged, had become infected with the "gangrene" of Independency. The reply of the Assembly, and its "unanimous judgment," was decisive enough, and seems to show that the high-water mark of "classical government" had been quite reached at the time (1641). It was to the effect, that "according to the order of the Reformed Kirk and the ordinance of God in His Word, not only the solemn execution of ecclesiastical power and authority, but the whole acts and exercise thereof *do properly belong unto the officers of the Kirk.*"<sup>1</sup>

In 1647 an Act of Assembly was passed clearly indicating the fear of the Church-rulers that Independency might extend to Scotland. "Considering how the errors of Independency and separation have, in our neighbour kingdom of England, spread as a gangrene, and do daily eat as a canker, and how possible it is for the same evils to invade and overspread this Kirk and kingdom by the spreading of erroneous books, pamphlets, libels, and letters, and by conversing with them that are infected with these errors," the Assembly "inhibited and discharged all members of the Kirk and kingdom to converse with persons tainted with

<sup>1</sup> *Records of the Church of Scotland*, p. 296.

such errors," and from selling or reading such books or papers, and called on the civil magistrate to give effect to this injunction.<sup>1</sup> This was the first of several Acts of Assembly of the same kind, and breathing the same intolerant spirit, a spirit that was caught up so thoroughly by the ministers of the Church that it became the practice for them to debar from the Communion all who held the errors of Independency or other specified heresies. Probably the act just referred to was largely the result of the strong dislike towards the Independents in England stirred by the letters of Principal Baillie to the General Assembly during the sittings of the Westminster divines who were drawing up the Confession of Faith. Admitting that the Independents in that Assembly were men "most able and of great credit," he bitterly complained of their "unreasonable obstinacy"; but his special grievance with them was that they aimed at "toleration" or "full liberty of conscience to all religions without any exceptions," and in 1645 he complained that "the Independents were deviating more and more towards old and new errors, especially liberty of conscience."<sup>2</sup> From these and other utterances of the time, we learn that the principles of Independency were obnoxious to the Presbyterians, on the ground not only that they involved the liberties and rights of the congregation, which the Presbyterians denied, but that the "liberty of conscience" which Independents claimed for all opened the door for the toleration of heretical opinions of all sorts, a claim which was directly opposed to the Presbyterian ideal of a national church, in which there should be uniformity of religious belief and practice. How such men as Baillie desired to deal with the Independents is indicated in one of his letters in which he says that he and his co-presbyters "purposed not to meddle with Independency in haste, till it please God to advance our (*i.e.*, the Scotch) army, *which, we expect, will much assist our arguments!*"<sup>3</sup> The feeling of bitter opposition

<sup>1</sup> *Records of the Church of Scotland*, p. 476.

<sup>2</sup> Dexter, *Congregationalism*, etc., pp. 656, 657.

<sup>3</sup> Waddington, *Congregational History* (1567-1700), p. 427.

to Independency thus displayed was fully sympathised with by the Presbyterians in Scotland, and largely accounted for the extreme measures taken to put down any attempt at propagating the principles and practices of which their brethren brought such an alarming account from England.

The advent of Cromwell and his army might have been expected to obtain some footing for Independency in Scotland; but, while by this unwelcome visit the Scottish people became better acquainted with the doctrines and practices of the Independents than they had been through the fulminating Acts of the Assembly and the preaching of their ministers, it does not appear that during the Protectorate Independency made any headway, or that any Independent Churches were formed in Scotland. This may be accounted for in two ways. In the first place, the Independents, under Cromwell, came as a conquering army, and their advent roused the national feeling so as to lead the people to regard them as their enemies, and to have a strong prejudice against them and all their ways. In the second place, Cromwell dealt very favourably with the Presbyterian party, allowing them full liberty to hold their religious meetings so long as these were not used for political purposes. There were many disputes between the Presbyterians and the English soldiers on matters of religion, but no attempt was made to persecute or molest any of the people or ministers, and even Presbyterian historians admit that "the period was one of remarkable religious prosperity,"<sup>1</sup> one of them going the length of declaring that he believed "there were more souls converted in that short period of time (1650-1658) than in any season since the Reformation, though of triple its duration."<sup>2</sup> Although during the Protectorate Independent Churches may not have been formed, there is one notable instance on record indicating that there were some who were led to adopt the "Congregational way," though not to the extent of fully separating themselves from the Presbyterian Churches.

<sup>1</sup> Hetherington's *History*, vol. i., p. 395.

<sup>2</sup> Kirkton's *Secret and True History of the Church of Scotland*, etc., p. 64.

At the battle of Dunbar, in 1650, one of the prisoners of the Scottish army, taken by Cromwell, was Alexander Jaffray, provost of Aberdeen. In his "Diary" he tells how he "had frequent conferences with the Lord General (Cromwell), Lieut.-General Fleetwood, and Dr. John Owen," at Dunbar, the effect of which was seen in the change that took place in his views regarding Church-government and the principles and aims of Presbyterian Churchmen. On his return to Aberdeen he appears to have had many conversations with his friends, to whom he related his adventures, and in particular his conferences with Cromwell and Owen. The result of these communings was a document which they drew up setting forth their views on the question of church-order, and their dissatisfaction with the discipline of the Presbyterian Churches at the time. The heads of their contention were chiefly two. The first was that they held the Church should be composed of those who "with a profession of the truth join such a blameless and Gospel-like behaviour, as they may be esteemed, in the judgment of charity, believers, and their children," and that they believed that in the Churches in Scotland the "holy ordinances of Jesus Christ have been prostituted amongst us by a profane multitude." This was virtually a protest against the promiscuous communion that was notorious at the time. The second head of their declaration had reference to Church-government, concerning which they said: "We profess, so far as we could see, with reverence to precious and learned men of another judgment, that the Congregational way comes nearer to the pattern of the Word than our classical (or Presbyterian) form. And to us it appears that Christ has furnished a congregation, with their elderships, with complete power of jurisdiction and censure within themselves."<sup>1</sup> These views they supported with many arguments and Scriptural proofs, so forcibly and clearly stated that even at this day they would form a good compendium of Congregational polity. The document was signed by Jaffray, John Row, William Moore, John Menzies,

<sup>1</sup> Waddington, *Congregational History*, (1567-1700), pp. 486-505.

and Andrew Binnie, and is dated 24th May, 1652. So serious a departure from orthodox ways was not to be tolerated by the Church-courts, and accordingly we find that in the following month the subscribers were summoned before the Synod of Aberdeen, before which they boldly re-affirmed the statements made in their declaration. After having had the case under consideration for some months, the Synod proceeded to deal with such of the subscribers as were ministers, viz., John Row, John Menzies, and John Seton, minister of Old Aberdeen, the last of whom had in the interval joined his brethren in their testimony. Describing these men as having "separated themselves from the discipline and government of this Kirk to Independency," the Synod appointed certain members to confer with them, and to report what hopes they had of "their returning to the bosom of this Church." The brethren did not wait for the deliverance of this committee, but in the month of November, of 1652, they "did partake of the Supper of the Lord publicly in the meeting-place called Gray Friars." Probably this was the first meeting of Independents (natives of Scotland) in a church-capacity that had been held in Scotland. The movement, however, appears to have speedily come to an end. The leaders of the Kirk got alarmed, and sent down some of their best men to Aberdeen from Edinburgh to confer with the Independent party. As the result, Alexander Jaffray departed from the high ground he at first took, and declared "against separation," and the others appear to have followed his example. The movement, though abortive as an attempt to form a church, appears to have had considerable influence on at least one of the ministers of Aberdeen, Andrew Cant,<sup>1</sup> who, after this, "exercised greater

<sup>1</sup> The conduct of Andrew Cant at this time was in happy contrast to the spirit he showed in the Assembly of 1639, at which, after the reading of the "Large Declaration" of Dr. Balcanquel against the "Covenant" and the anti-prelatic measures of the Assembly, Cant said, "It is so full of gross absurdities that I think *hanging of the author* should prevent all further censures," upon which the moderator answered, "That punishment is not in the hands of kirkmen."—*Records of the Kirk of Scotland*, p. 268.

care in the admission of persons to Lord's Table, and instituted personal inquiry into their character and views of Christian truth."<sup>1</sup>

This, though only a historical incident, indicates that there were many in Scotland during this period who were favourable to Independency,<sup>2</sup> both in regard to its principles of a spiritual communion and its claim for the freedom of the Churches, but who, like Alexander Jaffray, did not see their way to a "separation" from the Presbyterian Church; and as the Independency which took the form of separation was what Presbyterian churchmen chiefly detested, those whose sense of duty did not lead them to take this course were probably let alone.

<sup>1</sup> Waddington's *Congregational History*, 1567-1700, pp. 494-505.

<sup>2</sup> Jaffray, indeed, said, "Some Christians in Aberdeen, men and women, having for a long time been convinced of these things, *long before ever a thought of them was with me*, found themselves obliged to have the ordinances administered in a more pure way than there was any hope ever to have them in the national way."—Waddington's *Congregational History*, 1567-1700, p. 501.

## CHAPTER III.

### THE GLASITES.

THE tyrannical oppression to which the Scottish Presbyterians were subjected during the reigns of the last two Stuart Kings had the effect of compelling them to close their ranks in defence of both their civil and religious liberty. The symbols of their union in this sacred cause were the "Covenants." In former days there had gathered around these documents fervent and reverent enthusiasm, and it seemed to the best men of the Scottish nation that never in their former history had the need of a common testimony in defence of their principles been greater than amid the conflicts with the civil powers that took place during the thirty years prior to the Revolution of 1688, Presbyterianism assumed a new complexion, and became "covenanted" Presbyterianism. While the old Confession and Books of Discipline were retained, and the Westminster Confession still held its place as the acknowledged creed of the Church, yet the documents which most really embodied the faith and sentiments of the people were the national covenants, especially the Solemn League and Covenant of 1643, which was the protest of the nation against Prelacy, as the National Covenant of 1581 had been against Popery. All the more impressive was the attitude of the people with regard to the covenants from the circumstance that there had arisen the practice of "covenanting," or a solemn swearing of adherence to the covenants by the people on



special occasions, especially at communion seasons, when no one who desired to maintain any reputation for religious faith or patriotic feeling neglected to take the solemn oath which formed part of the covenants. Strange as it may seem, it was as a protest against the covenants and covenanting that Independency in Scotland took its rise early in the eighteenth century, and the first Independents had to bear all the odium attaching to "anti-covenanters," and thus, though for different reasons, were classed along with the supporters of Prelacy as opponents of what was regarded as the "covenanted work of reformation." How this came about will become apparent in the course of the following sketch of the Glasites.

John Glas was born in 1696 at Auchtermuchty, in Fife, where his father was parish minister. In 1719 he was ordained minister of the parish of Tealing, near Dundee. In the first year of his ministry he began a course of lectures on the Shorter Catechism, and had proceeded as far as the question, "How doth Christ execute the office of a King?" when, as his biographer states, "he was brought to a stand,"<sup>1</sup> for he found he could not reconcile the Scriptural answer to that question with the popular doctrine, which held forth the binding obligation of the national covenants. The feeling in favour of the covenants was so strong among his parishioners that he found he could not venture to utter a word of opposition to them without exposing himself to the bitterest persecution, and to the risk of losing any reputation he had for personal piety. For some time he remained in doubt and hesitation as to the course he should follow, but at length he "determined to be at the bottom of this business, and that it should be determined to him by the Word of the Lord Jesus Christ, and by that only." After careful study of the whole matter, he arrived at the following conclusions, which he afterwards boldly defended before the Church Courts:—That there is no warrant in the New Testament for a National Church; that the magistrate, as such, has no place in the Church, and has no right to

<sup>1</sup> *Memoir of John Glas*, p. 5, 1813.

punish for heresy; that both the National Covenant and the Solemn League and Covenant are without Scriptural grounds; and that the true reformation is one that can be carried out, not by political and secular weapons, but by the Word and Spirit of Christ only. Although Mr. Glas's views were set forth at length in defence of these propositions, both in his speeches and writings, especially in his work, "The Testimony of the King of Martyrs," practically his course was determined, on the one hand, by his strong opposition to the secularising spirit prevalent in the Established Church, and, on the other, by his conviction that the only church-life set forth in the New Testament, other than that of the church universal, was that of believers in Christ associated together in personal fellowship.

His views now began to appear in his preaching, and called forth much adverse criticism on the part of his people and of those ministers who had become aware of the principles he had adopted. His own father was among the first to brand him as an "Independent," and as an "Ismaelite, whose hand would be against every man, and every man's hand against him"; and his father-in-law, Mr. Black, one of the ministers of Perth, told him that "all his fighting was in vain, for what he aimed at would never take place." Gradually, however, his parishioners came to appreciate his preaching, and to fall in with his views, and a true spiritual revival took place among them. In his desire to give practical effect to his views, he separated those whom he regarded as believers into a society for mutual fellowship, which speedily increased by accessions from other parishes. According to the first roll, dated 13th July, 1725, their number amounted to nearly one hundred. At their first meeting they agreed to join together in Christian fellowship, to follow Christ as their Lord, and to walk together in brotherly love and all the duties of it. At subsequent meetings they resolved to observe the Lord's Supper once a month, to follow the directions of Christ as given in Matthew xviii. with regard

to offences, and to make a collection for the poor among them.

Owing to Mr. Glas's labours having been in a rural parish, it was some time before public attention was drawn to his departure from orthodox doctrine and practice. Had it not been that he was called on to preach during a Communion season in company with one of the most zealous defenders of the covenants, Mr. Willison, of Dundee, and to utter his protest against covenanting in the presence of one who regarded the practice as the very highest form of practical Christianity, Mr. Glas might have gone on in his chosen course for a long time without being called in question. But his co-presbyter held "covenanting obligations" to be too sacred to be treated after the manner of Mr. Glas, and he took such steps as raised the whole question at the next Presbytery meeting. It would be tedious to detail the whole process of procedure that followed. But the fact that three years elapsed before the case was brought to a conclusion indicates the difficulty the ministers found in dealing with it, and their unwillingness to act harshly towards one held in such high respect among them as Mr. Glas was. After many conferences and discussions, Mr. Glas was suspended from the ministry at a meeting of the Synod of Angus and Mearns, held in April 1728. He appealed to the General Assembly, and his appeal was accompanied by a petition from the elders, deacons, and parishioners of Tealing, in which they gave earnest testimony of their grateful appreciation of Mr. Glas's labours among them, and their urgent desire that he should be allowed to remain among them. They stated that when he began his ministry among them "the parish was almost void of anything in the form of religion," and bore testimony to the great change that had taken place among the people under his ministry. They added, that it "looked very terrible to them that the work of the Lord should be put to a stop among them." The appeal and petition received such favourable consideration as to indicate the wish of the church-rulers to find a way out of the

difficulty short of actual deposition; but Mr. Glas's own action, in refusing to refrain from preaching after his suspension, altered the case from being one of prosecution for heresy to one of "contumacy," and, as in most cases of the latter kind, the Assembly showed less consideration for one who defied their authority than for one who departed from their doctrine. The result of Mr. Glas's action, and of subsequent procedure, was that he was deposed from the ministry in 1730, chiefly on the ground that he had shown "contempt of the judicatories of the Church in continuing to exercise his ministry after he had been suspended." Nine years later the sentence of deposition was recalled, a significant expression of the high regard in which Mr. Glas was held as a Christian man: but long before this he had ceased to have any desire to return to the Established Church.

For some time Mr. Glas remained in Tealing preaching the Gospel, and ministering to the church that had already gathered around him as its pastor. The principle by which he professed to be guided in all that concerned both Christian and Church-life, namely, that Scripture is the only standard of both doctrine and practice, was one to which he gave steadfast adherence, and which he never failed to enjoin upon his people. Finding on a closer examination of the New Testament that the first disciples came together on the first day of the week to break bread (Acts ii. 42, and xx. 7) they decided to observe the Lord's Supper every Sabbath instead of once every month. They sought also to adhere strictly to the teaching of Christ with regard to offences, to follow Scriptural example by repeating the word "Amen" at the close of all prayers offered in public, to insist upon all the members, according to their ability, contributing to the support of the ordinances of the Gospel, to offer the kiss of charity to each other, and "to abstain from things strangled and from blood." A further step was taken in connection with the matter of Church-polity, for they came to the conclusion that Scripture teaching and example were in favour of a plurality of elders

or pastors in each church, and that what is called a "learned ministry" was not necessary for the well-being of the churches. It also became a practice among them to require a unanimous vote of the members at a church meeting before any resolution took effect.

In 1730 Mr. Glas removed to Dundee, where a church was formed, consisting at first of those who had been accustomed to go to Tealing on Sabbath days. Mr. Archibald, parish minister of Guthrie, who had been deposed for "adhering" to Mr. Glas, was chosen elder of the church in Tealing, along with a Mr. William Scott, a "layman," while James Cargill, a handloom weaver, became the co-elder of Mr. Glas. After suffering many hardships for adherence to his principles, and many severe family afflictions, Mr. Glas died in the house of his daughter at Perth, and his body was interred at Dundee, where a monument to his memory bears the following inscription:—"John Glas, minister of the Congregational Church in this place, died November 1773, aged 78 years. He long survived Katherine Black, his beloved wife (interred also in the same grave); also of his children, fifteen in number, many of whom arrived at mature age, and nine lie here beside their parents. His character in the churches of Christ is well known, and will outlive all monumental inscriptions."

Although the feeling of opposition to Mr. Glas's doctrines and practices was very strong, there were not a few, both among the ministers and people in Scotland, who sympathised with his views in regard to the covenants and the spiritual nature of the Kingdom of Christ. It is high testimony of the singular worth and Christian excellence of the man, as well as of the impressive character of his preaching, that on one occasion, after preaching at Alyth, the minister of the parish, Mr. Ayton, came to him, and embracing him, said, "Oh, Jock, what would become of me but for *that* New Covenant!" Churches were formed in Paisley, Glasgow, Edinburgh, Leith, Arbroath, Montrose, Aberdeen, Dunkeld, Leslie, Cupar, Galashiels, Liverpool, and London. Of the Church in London Mr. Michael

Faraday, the distinguished scientist, was for a long period an honoured elder.

In 1736 Robert Sandeman, who had finished his studies with a view to the ministry in connection with the Established Church, joined the Glasites, and became an elder of the Church in Perth. He married a daughter of Mr. Glas, and afterwards removed to London, and finally to America, where he died at Danbury in 1770. While Glas had adhered to the doctrines set forth in the Westminster Confession, except those concerning the Church and the functions of the civil magistrate, Sandeman became better known as the advocate of peculiar theological views, especially concerning the nature of faith, than as a Glasite. Hence in England and America, where his views found acceptance with many, his followers were known as Sandemanians. His distinctive doctrine is stated on his tombstone—"That the bare death of Jesus Christ, without a thought or deed on the part of man, is sufficient to present the chief of sinners spotless before God." His teachings attracted more attention in England than in Scotland, chiefly owing to the letters and strictures of Andrew Fuller, Baptist minister of Kettering, who vigorously opposed his doctrine as unscriptural and dangerous. Even in Scotland, however, Sandeman's views found favour with many of the students who attended the theological classes maintained by the Haldanes early in the century, and at one time threatened to become an occasion of division as serious as that which took place in connection with the Morisonian doctrine at a later date.

Like some other movements of the kind, that initiated by Mr. Glas lost its fair promise of power and influence for good throughout Scotland owing to the addition of views and practices that became repulsive to the good sense and Christian feeling of many who sympathised with the leading principles for which Mr. Glas had originally contended. The narrowness and exclusiveness of the Glasite Churches, their non-missionary and unaggressive spirit, their indulgence in a selfish seclusion as churches for the promotion of their own edification and comfort, their contempt for an "educated

ministry," and the tendency towards a loose and worldly way of life that became manifest among many of them in later years,—all these tended to alienate the Christian people who otherwise might have been drawn to their communion. A Presbyterian annalist<sup>1</sup> says of them that if they "had united the suavity of the Gospel with their spiritual views of the Messiah's kingdom," there would have been little room for the Relief and other churches formed by secessions from the Establishment. Glas was too much of a "viewy" man to be a safe and wise leader of such a great work as that which he initiated, and had his strength of mind and Christian wisdom been as strongly developed as his personal piety, he might have been the pioneer of a movement that probably would have altered the whole character and complexion of the history of religion in Scotland.

Glasite societies have now ceased to exist. Many years ago they were split up into several parties—three at least—and those of the one party disavowed all fellowship with the others. Their history has been singularly like that of the Plymouth Brethren, whose views and practices have been to a large extent a revival of those of the Glasites. The last of the Sandemanian Churches in America became extinct in 1890.

<sup>1</sup>Dr. Struthers, *History of the Relief Church*, pp. 177-179.

## CHAPTER IV.

### THE OLD SCOTS INDEPENDENTS.

THE eighteenth century was the birth-period of most of the religious denominations that now exist in Scotland, and the Glasite community of churches was the first of many that followed. In 1733—three years after the deposition of John Glas—the Secession Church came into existence by the secession from the Established Church of the brothers Erskine and those who adhered to him, on the ground chiefly of their opposition to the Patronage Acts of the Established Church, and the scandalous proceedings that had taken place in the forcing upon unwilling congregations of men who were supported by the patrons of parishes and by the church courts. In 1752 another secession took place, that of the Relief Church, composed of those who not only protested against patronage, but “pled for a state of things which left ministers a great deal of ministerial freedom, and which made church courts rather consultative meetings than legislative assemblies.” This latter body, indeed, sought to revert to the state of things that obtained in the Presbyterian Church of Scotland when “it was dissociated from the State, when her assemblies and presbyteries were proscribed, and congregations maintained their own ordinance and managed their own affairs.”<sup>1</sup> The Relief movement was a distinct advance upon that of the Secession Church in the direction of congregational freedom, and was

<sup>1</sup> Dr. Struthers, *History of the Relief Church*, p. 71.



virtually an attempt to continue the contendings of John Glas in their main points, with a minimum of departure from Presbyterian usages. In 1768 the Old Scots Independents came into existence, in 1769 the Old Scotch Baptists, in 1780 the Bereans, and in 1798 the Modern Congregationalists. Besides these, there were several religious societies that were formed during the century which never developed into associations of churches. So early as 1704 the followers of Mr. Macmillan, minister of Balmaghie in Fife, took up the testimony of the old "society men" of covenanting days, who held aloof from the Established Church on the ground of failure on the part of the Government and of the Church to adhere to the whole testimony of the Covenants, and they may be regarded as the predecessors of the Cameronian or Reformed Presbyterian Church of later days. In 1707 Mr. John Hepburn, minister of Urr, was deposed for adherence to views that were substantially those of the Secession Church of a later period, but the company that adhered to him was scattered after his death. Several other movements of a similar character were initiated by men who failed to persevere in them, or who drew back to the bosom of the Established Church when they discovered the sacrifices required of them.

The Old Scots Independents trace the origin of their churches to the teaching of James Smith of Newburn, and James Ferrier of Largo, neighbouring parishes in Fife, of which they were ministers. Their "Case"<sup>1</sup> is interesting, as indicating that they had adopted Congregational principles after an independent investigation of the whole subject of church order. As the result of their inquiry, they decided to sever their connection with the Established Church, which they did in 1768. The opinions set forth in their "Case" may be comprised under the heads of—1. Civil establishments of religion; 2. Church government; and 3. Doctrine. The two ministers could not accept the principle of civil establishments of religion, which they

<sup>1</sup> *The Case of James Smith, late minister at Newburn and Robert Ferrier, late minister at Largo, truly represented and defended, 1768.*

regarded as opposed to the spiritual nature of the kingdom of Christ. They also found no support in Scripture for the classical or presbyterian form of church order, but held that "every single congregation, united in the faith, hope, and obedience of the Gospel, is independent of any other congregation, and that by having the Lord Jesus Christ as their Head they are complete in themselves." In addition, Messrs. Smith and Ferrier accepted the principle of a plurality of elders maintained by the Glasites, and also followed them in having the "kiss of charity," mutual exhortation, and in their disregard for an "educated ministry." They also denounced what was then called "occasional," or, as it is now called, "open," communion. In doctrinal matters they objected to the statements of the Westminster Confession regarding the Eternal Sonship of Christ and the Procession of the Spirit. They also objected to the description of the "principal acts of saving faith" as "accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life," holding that faith is not a complex but a simple act, and consists of the acceptance of a truth or fact upon sufficient testimony. Saving faith they held to be the believing acceptance of God's testimony concerning His Son, which believing acceptance *produces* "a receiving, resting, and relying on Him for salvation." Traces of the influence of Sandeman's teaching may be found in these views. Other differences from the Confession are stated in the "Case," but these are the most important.

After their secession from the Established Church, Messrs. Smith and Ferrier, along with those of their congregations who joined them, met together as a church in Balchristie, and the two ministers were eventually ordained as "elders," while others were appointed to "care for the poor," who were afterwards called "deacons."

The second church that was formed was in Glasgow. Ecclesiastical affairs in that city had prepared the minds of some members of the Established Church for receiving some such views as those advocated by Messrs. Smith and

Ferrier. Between 1760 and 1768 the Town Council and the Session of the city both claimed the right to present ministers to the churches, and carried their contention to the Court of Session, which ultimately decided in favour of the Council. As the result, "a minister was thrust into the Wynd Church against the minds of those who were regarded as the orthodox part of the congregation," of whom David Dale appears to have been the leader. A Relief Church was started, but troubles in connection with that raised doubts in the minds of many as to the Presbyterian form of Church government. At this time Mr. John Barclay, the founder of the "Bereans," visited Mr. Dale, and as the result of their conference the latter, along with others, left the Relief Church and formed themselves into a separate church. For a time they met in a private house, but afterwards, their numbers increasing, they built a place of worship in Greyfriars Wynd. About this time the "Case" of Messrs. Smith and Ferrier came into their hands, and finding the views therein contained in harmony with their own, they sent a deputation to the Church in Balchristie, with the result that a union was formed between the two churches. The communications between them became frequent, and at last it was proposed that Mr. Ferrier should be sent by the Church in Balchristie to Glasgow. This was agreed to, the former Church choosing a James Simpson, a weaver at Largo, to be Mr. Smith's colleague, and the latter choosing David Dale to be Mr. Ferrier's colleague. At this time the Church in Glasgow consisted of twenty-six members. When the new place of worship was opened, it was visited by a noisy crowd of people, and the members were exposed to a good deal of ridicule and reproach, Mr. Dale being often openly insulted in the streets, and "looked upon as a person that ought not to be suffered to live."

Within two years the spirit of division appeared in the Glasgow Church, and was occasioned by difference of opinion on such points as whether the Lord's Prayer should form part of the worship on the first day of the

week; whether "Amen" should be audibly pronounced by the congregation at the close of prayer offered in public; and whether the people should stand while singing as well as while praying. Mr. Dale urged forbearance until they should see whether they could not ultimately come to be of one mind in such matters; but Mr. Ferrier strongly advocated "unity of judgment." The result was that the latter, and a few who adhered to him, left the Church and joined the Glasite Church in the city.

The reading of the "Case" by some person in Montrose also led to the formation of a church there, and a church in Marykirk was formed by several persons who at first had been connected with the church in Montrose. In addition to these two, the churches in Perth, Methven, and Kirkcaldy, sprung from the church in Balchristie, while those in Hamilton, Paisley, and New Lanark, sprung from the church in Glasgow. A church was also formed in Edinburgh as the result of correspondence with the Glasgow church, and a church came into existence in Galashiels in the same way. In Earlsferry there had been an Independent Church of the "Tabernacle"<sup>1</sup> persuasion, but about the year 1813 the members united with the Old Scots Independent churches. A church was formed in Airdrie in 1807 or 1808, but did not remain long in connection with the other churches, owing to division on the question of baptism. In Dundee a church was founded by Mr. Andrew Scott, who had been deposed by the Anti-Burgher Synod for contending against the practice in that body of "swearing the covenants" as a term of communion. The church was formed in 1769, and Mr. Scott continued to be presiding elder for some twenty years later, when he had to retire owing to certain charges against his moral character having been found proved. For a short time there was a small church in Newburgh, under the care of a Mr.

<sup>1</sup> In the early years of the century the churches formed by the Haldanes and their fellow-workers were called "Tabernacle" churches, from the name given to the building erected for Mr. James Haldane, and in which he preached, in Edinburgh. It was also applied to several other buildings in which the Congregationalists worshipped.

Pirie, at that time well known by his writings, and who had left the Secession Church. There was a friendly correspondence kept up between the church in Dundee and the Berean Church in Sauchieburn, of which the Rev. Mr. Macrae (successor to John Barclay) was pastor towards the close of last century. These churches in Dundee, Newburgh, and Sauchieburn did not, however, adhere to the principles and practices of the Old Scots Independents in all respects. The two latter appear always to have had a "pastor," and to have differed little from the "Tabernacle" Independents, except perhaps that they were not so strict in their admission of members. It was not till 1789, a short time before his retirement, that Mr. Andrew Scott and the members of the church in Dundee adopted the principle of a plurality of elders. In that year a Mr. Alexander Kirkcaldy was associated with Mr. Scott as elder. He died in 1803, and Mr. William Maxton, who had been trained in Mr. Haldane's classes, was chosen elder. After his decease in 1818 the church resolved to avoid having as elder anyone trained in an academy, and chose one of their own number, a James Donald, a merchant, as elder. About this time the church in Dundee made a departure from the practice then common among the churches, of having a collection taken at the door of the place of meeting as the congregation retired, and adopted the practice of having a collection taken immediately after the Lord's Supper, by which the poor were aided and all other expenses defrayed.

Such is an outline of the origin of the Old Scots Independent churches, and their history down to about the year 1814—a period of 46 years. At the close of this period it was found that most of them had suffered from internal division, owing to differences of opinion on minor points, which members would not make a matter of forbearance. But the chief cause of reduced strength was in the secession of many of the members to the Baptists, especially during the first few years of the century.

In 1814 an event took place which, for a time, awakened a good deal of interest among the churches, and which they

hailed as promising a time of renewed prosperity. This was the union of the churches with a body called the Inghamite churches in England, which had been originated by the teaching and labours of a Mr. Ingham, a former colleague in America and England of Mr. John Wesley. Both he and Mr. Wesley had laboured for some years in America in connection with the Moravians, but being dissatisfied with what he regarded as their arbitrary proceedings, Mr. Ingham severed his connection with them and returned to England. He commenced preaching in Colne in 1743, and was joined by a Mr. Batty. Both of them went about preaching in various parts of England, and founded several "societies." His former fellow-worker, Mr. Wesley, who was labouring in the neighbourhood of Colne about 1745, tried to persuade Mr. Ingham to join his (Mr. Wesley's) party, but without success, Mr. Ingham not being able to agree with Mr. Wesley's views on perfection. Whether as the result of independent thinking, or of former conferences with Mr. Wesley, Mr. Ingham laid down certain rules for the guidance of the societies founded by him not unlike those of the Wesleyan party. Each society was under the superintendence of stewards, and a stated collection of 2d. per month was made by every member who was able, not for payment of preachers, but for expenses connected with worship. Applicants for admission to the society were received, if no objection were made, but no promise was made, nor any rules or orders subscribed, though it was expected that so long as they were connected with the society the members were "to have their salvation at heart, and live and walk as became followers of Christ." If the Church was unable to agree as to the admission of a member the matter was determined by lot.

About 1761 Mr. Ingham and several of the leaders came to the conclusion that a more scriptural and settled form of church order than had prevailed among them was desirable, and the discussions that arose in connection with this led to a division among the churches, many of the members leaving the societies and joining Glasite churches.

Those who remained ultimately adopted the principles and practices of the Scots Independents, and this similarity of view paved the way for the union which ultimately took place.

In 1813 the Inghamite churches in existence were 13, viz., in Kendal, Nottingham, Bulwell, Tadcaster, Howden, Leeds, Wibsey and Bradford, Todmorden, Salterforth, Ruthwell and Tosside, Winewall near Colne, Wheateley, and Haslingden. The number of members in all these churches was 252. In the same year the Scots Independent churches were 12, viz., in Perth, Dundee, Kirkcaldy, Balchristie, Earlsferry, New Lanark, Hamilton, Edinburgh, Glasgow, Marykirk, Methven, Paisley. There was also a church in London which was in fellowship with the Scots churches. The total number of members in these 13 churches was 501.

Although much appears to have been expected from the union, the only practical result was the occasional exchange of a circular letter by the churches in England and Scotland.

From a pamphlet which appeared in 1837, entitled "The Substance of a Correspondence between the Old Scotch Independent Church in Dundee and the Churches of the same Denomination in the West of Scotland," it appears that several of the churches were in a declining state, and gave the members great concern. While churches had been formed in Falkirk, West Quarter (or Glassford), and Lesmahagow between 1814 and 1837, the churches in Earlsferry, Marykirk, and Montrose had become extinct, and most of the other churches were not in a prosperous state. The causes of this decline appear to have been threefold:—  
(1.) The Congregational and Baptist churches that had come into existence during the first forty years of the present century appear to have attracted the class of people who formerly were disposed to join the Old Scots Independents, and thus, so to speak, stopped their supply of members.  
(2.) These churches also afforded an open door to those Old Scots Independents who were dissatisfied with the state of things in their own churches. But (3.) probably the chief cause of decay among the churches was their non-aggressive

and non-evangelistic character. The members appear to have done little or nothing in the way of preaching the gospel to the multitude, but contented themselves with the enjoyment of church privileges for themselves. In a letter written by Mr. James M'Gavin, elder of the church in Paisley, written in 1822, this is pathetically confessed; but the attempt is made to excuse this grave defect by pleading the inability of most of the preaching or teaching elders to carry on evangelistic work, both owing to the lack of qualifications for this kind of work, and to the available time of elders able to preach being wholly taken up in teaching the churches, all of them being engaged in business, —a virtual confession of the practical failure of their views regarding the pastorate and their disregard for an "Educated Ministry."

Only one Old Scots Independent Church now exists, and meets in Oswald Street, Glasgow.

*Note.*—Most of the foregoing sketch is taken from a pamphlet published in 1814 entitled *A Short Account of the Rise and Establishment of the Churches in Scotland commonly denominated the Old Scotch Independents.*





J. A. HALDANE, 1768-1851.



## PART II.

### *LATER INDEPENDENCY IN SCOTLAND.*

#### CHAPTER V.

##### BEGINNINGS.

UNLIKE the earlier Independency, of which a sketch has been given, and which originated in the adoption of its principles as the result of independent study of the Scriptures by individuals such as Glas, Smith, and Ferrier, what we may call the later Independency which was introduced towards the close of the eighteenth century, had several originating causes.

In the first place, at least one Independent church was originated through the ministrations of one who had no connection with any of the religious bodies in Scotland. This was the case with regard to the church in Annan, which was formed in 1794, and whose first pastor was the Rev. Andrew Carnson, who belonged to Ireland. A more detailed account of this, the first of the later Independent churches in Scotland, is given at a later stage of this history. Attention is now directed to this case as indicating the origin of a church in circumstances different from those that existed in connection with the formation of any other church of the Independent order.

A second class of churches originated owing to the narrow and somewhat tyrannical action of some of the

Presbyterian church courts, which moved members and ministers of Presbyterian churches to seek the liberty denied them in their own denomination, and who left it without in the first instance having any clear idea of Independent principles, which were intelligently adopted only at a later period. To this class belong the churches in Huntly, Perth, Paisley, and other places. Although their formation as Independent churches did not take place until the last few years of the century, they had in spirit and practice adopted the principles of Congregational Independency prior to that time.

A third class consisted of churches which appear to have been originated by a number of pious men who had made an independent study of the Scriptures and came to the conclusion that the "Congregational way" was most in accordance with New Testament teaching and example, and who were also moved to seek a purer Christian fellowship than they could find in the churches existing at the time. To this class belong the church in Belmont Street, Aberdeen, and the church in Montrose.

A fourth and the most numerous class of churches consisted of those the origin of which can be traced to the great evangelistic movement that took place in Scotland during the last few years of the century, and with which the names of the brothers Haldane, and Messrs. Campbell, Rait, Aikman, and others are associated.

While it is necessary, in order to historical accuracy, to note this fact of the several originating causes of later Independency, it is significant that most of the churches of this order came into existence within the short period of four years from 1794 to 1798, thus indicating that there must have been some common causes of their origin, or rather of the state of mind and religious feeling of which they were the expression. A study of the state of religious opinion and sentiment in Scotland during the last ten years of the century will indicate what some of these originating causes were.

In the first place, the state of religion at the time was

such as, in a negative way, prepared the way for at least some great change in the existing state of things. In the Established Church of Scotland what was called the Moderate party was in the ascendant. The ministers of that class were, as a rule, little more than mere ecclesiastical functionaries, jealous of place and power, lacking in earnestness and evangelical belief or zeal, and having little sympathy with popular aspirations of a social, political, or religious nature.<sup>1</sup> In the non-established churches there was a spirit of narrowness and conservatism that was irritating and discouraging to the Christian men of earnest and evangelical spirit among them. It was the period in which "testifying" had become exalted to a religion in itself, and when both in the pulpit and among individuals the desire was shown rather to exhibit and condemn the errors of others than to emphasise and hold any positive truths or doctrines in which men believed. The old "covenanting" spirit still prevailed, and showed itself in bitter antagonism. Even the Independents of the Glasite and Old Scots Independent Churches were as narrow and exclusive in their spirit and practices as those who belonged to the Presbyterian parties of the time, and regarded the spirit of mutual forbearance in connection with minor matters as unfaithfulness to the particular testimony which they felt called on to make. While this exclusive and antagonistic spirit characterised most of the professing Christians at the time, there were many to whom it was distasteful, and who longed for some better way, although not knowing how or where it could be found. It was from among this class, men who had come under the influence of the revival in connection with the labours of the Rev. George Whitefield and others about the middle of the century, that the religious movement which resulted in the formation of many Congregational Churches at the end of the century had many of its supporters, and who welcomed it as affording them a way of escape from the bigotry and exclusiveness that prevailed among all religious parties.

<sup>1</sup> See Appendix B.

In the second place, the minds of men of all classes were stirred by the events connected with the French Revolution. The influence of that great moral and social and political convulsion was felt in Great Britain, only in a less degree than in France itself. Its advent and progress ushered in a time of intellectual awakening, and a spirit of free and fearless inquiry pervaded men of all classes. In Scotland its influence was seen in societies of those who called themselves "Friends of the people," whose members met in many parts of the country to discuss reforms of all kinds, political, social, and religious. Many of those who took part in these discussions had little idea of associating religion with them, but the spirit of free inquiry extended also to questions connected with religious life and doctrine and religious institutions of all kinds. One of the most prominent and active leaders of the religious movement that began in the closing years of the century—Robert Haldane<sup>1</sup>—left upon record his confession that "he was aroused from the sleep of spiritual death by the excitement of the French Revolution."<sup>2</sup> Doubtless there were many more who shared his experience, and who, if not prepared to associate as closely as he did a political event with a change in their views of religion, were spiritually awakened, largely through the spirit of intellectual freedom and inquiry which had dawned upon their lives.

In the third place, the birth-period of the Congregational churches was marked by the intense religious zeal and activity of the men who afterwards became the leaders of the movement that resulted in the formation of most of these churches. Having found the blessings of the Gospel for themselves, they were moved to seek the spiritual good of all whom they could reach. This spirit had not always characterised the various religious movements that had taken place in Scotland. While every one of the secessions from the Established Church that had taken place during the eighteenth century was the result of a revived interest

<sup>1</sup> See Appendix A.

<sup>2</sup> *Lives of Robert and James Haldane*, p. 74.

in religion, and was accompanied by many proofs of awakened religious life and zeal, there had been no marked manifestation of an evangelistic or missionary spirit, or of a desire to carry the Gospel to the masses of the people living in spiritual ignorance and destitution. Each party was chiefly concerned to uphold its special testimony, and to organise the new religious body that had come into existence. Even the great revival movement which took place about the middle of the century in connection with the labours of the Rev. George Whitefield was marked by no special desire or effort on the part of those who had been awakened into a new religious life to seek the salvation of men around them. It no doubt had its quickening and leavening influence on many in connection with all the churches in Scotland at the time, and for many years afterwards; but there is nothing on record to show that it resulted in any special aggressive effort on the part of Christian men to seek the extension of Christ's kingdom among the ignorant and neglected people who may be said to have been the home-heathendom of the time. But what had been the chief lack of former religious movements became the most marked feature of the great movement which took place towards the close of the century. From first to last it was an aggressive and evangelistic movement, and the men who took the leading part in it were as fully animated by the missionary spirit as they had been in seeking to become missionaries to the heathen abroad. Congregationalism in Scotland owes its origin to the aggressive spirit of the men who having been denied the opportunity of carrying the Gospel to the foreign heathen sought to be missionaries of the Gospel to the people of their own land.

The missionary and evangelistic enterprise which thus marked the movement that ultimately resulted in the formation of most of the Congregational churches in Scotland at the end of the eighteenth century took several forms, and had several stages of development.

1. Towards the end of 1795, Mr. Robert Haldane, having, to use his own words, "obtained the consolations of the

Gospel," was moved by a strong desire to do something for the extension of the kingdom of Christ. At that time his friend, the Rev. William Innes<sup>1</sup> of Stirling, handed to Mr. Haldane a copy of the first number of the "Periodical Accounts of the Baptist Mission in Bengal." His mind was deeply impressed with the grandeur of the enterprise in which Dr. Carey was then engaged, and he was filled with the desire to give himself to the same great work. He carefully considered the whole matter for some six months. During that time the London Missionary Society was instituted, and the interest of many Christian people in foreign missions was greatly deepened by this event; Mr. Haldane and his brother were among the first subscribers to the funds of the Society. Mr. Haldane and Mr. Innes had frequent conversations on the subject of missions, and at length the former made the definite proposal that he and several other brethren should devote the remainder of their lives to the cause of Christian missions in Bengal. The proposal was made to Mr. Innes, to Dr. Bogue of Gosport, Mr. Greville Ewing of Edinburgh, and to Mr. John Ritchie of Edinburgh, a printer, who, it was proposed, should superintend a printing establishment in connection with the mission. Mr. Haldane offered to defray all expenses connected with the enterprise. In May, 1796, he proceeded to London to lay his proposal before the directors of the East India Company, and for more than six months thereafter was engaged in various conferences with individual directors and other public men of influence, with the view of having their sanction given to his enterprise. But at the end of the year there came a definite refusal on the part of the directors, and the scheme had to be given up.

2. But the missionary zeal of the men who had been thus prepared to give their lives and service to Christian work abroad remained as strong as ever, and became manifest in other directions. Early in 1796 the Edinburgh Missionary Society was formed, and a weekly meeting for prayer on behalf of foreign missions was started by friends

<sup>1</sup> See Appendix A.



interested in that great work. Another movement in the same direction was initiated by the starting of the *Missionary Magazine*, a periodical which afterwards became one of the most powerful agencies in the promotion of the missionary enterprise both at home and abroad. It was originated through the exertions of the Rev. Greville Ewing, who was its first editor, and whose main object was to make it a vehicle of information regarding missionary work in all parts of the world, and for the discussion of subjects directly bearing on the missionary enterprise. It was the first periodical of its kind that appeared in Scotland, and the fact that during the thirteen months from the publication of the first number in July 1796 its average circulation was from 5000 to 6000 copies, and that from the profits there was the sum of £216 available for distribution among five missionary societies, proved how wide-spread was the interest in missions at the time. While originally intended to be the advocate of foreign missions, it also became the means of communication between a number of earnest Christian men as to the best means to be employed for the dissemination of Divine truth, not only in foreign lands, but at home, and many suggestions and plans of usefulness found a place in its pages. It was the discussion of these, and the information given by correspondents regarding the low state of religion in Scotland, that greatly deepened the conviction of many Christian men that the ordinary religious agencies in connection with the churches were quite inadequate to meet the spiritual needs of the people. Probably no single agency had greater influence in stirring the religious life of the people; and by the articles and letters that appeared in its pages giving wise direction to the various activities that were the outcome of the awakened life that had become manifest throughout the land, it had for some years a leading place in connection with many forms of Christian enterprise.

3. The first movement in the direction of missionary effort on behalf of the ignorant and neglected masses at home was the institution of the Edinburgh Tract Society in 1795,

mainly by the exertions of Mr. John Campbell,<sup>1</sup> whose place of business in the Grassmarket became a place of resort for many Christian men who were anxious to be useful. Within two years thereafter the Edinburgh Gratis Sabbath School Society was instituted, mainly by the enterprise of Mr. Campbell. Although called a "Sabbath School" Society, its operations were by no means confined to the religious instruction of young people, but were really those of a home-mission for all classes of the people, chiefly those who were outside the churches. A teacher was appointed for each school, and one of the members of the committee of the society was associated with him to aid in the conducting of the religious devotional exercises, and in addressing children, parents, and others who might be induced to attend. Within six months after the formation of this society thirty-four Sabbath schools had been opened in Edinburgh and its neighbourhood, and soon after schools began to be started in various parts of the kingdom.

4. The next stage in the development of the missionary enterprise of the time was in the work of lay-preaching, street-preaching, or field-preaching, as it was variously called. It began in a very simple way, and with no idea on the part of its originators that it would become the powerful religious agency it afterwards became. It may be said to have been an outgrowth of the work of the Sabbath School Society. Early in 1797 Mr. J. Haldane<sup>2</sup> and Mr. John Campbell visited Glasgow, Paisley, and Greenock for the purpose of urging on any Christian friends they might meet the desirableness of establishing Sabbath schools, which had been found so successful in the eastern part of Scotland. Their visit was followed by the best results, and many schools were started. While on this mission they distributed many religious tracts and engaged in conversation with as many people as they could reach, but as yet they did not venture to preach publicly. Returning to Edinburgh, they resumed their work in connection with the Sabbath schools. Mr. Campbell, who

<sup>1</sup> See Appendix A.

<sup>2</sup> *Ibid.*

was always on the outlook for new fields of usefulness, was much concerned about the religious destitution of the people (chiefly colliers) in the village of Gilmerton, with which he was well acquainted, and urged upon ministers of the non-established churches in the neighbourhood their duty to supply the village with "sermon" from time to time, but nothing came of this. Finding that one of the students of Dr. Bogue's academy at Gosport was to be in Edinburgh for a few weeks he asked him to conduct a service in Gilmerton, where Mr. Campbell engaged to secure a place of meeting. The student (Mr. Joseph Rate) consented, and on the first Sabbath evening preached to a large audience in a school-room in Gilmerton. When Mr. Rate had to leave Edinburgh Messrs. Haldane and Aikman<sup>1</sup> were much concerned as to the continuing of this good work, for the attendance had been increasing each successive Sabbath evening. They could find no minister or student to conduct the meeting; neither of them had as yet attempted to preach in public, and both were unwilling to do so, not only because of their natural diffidence, but because they were, no doubt, under the influence of the feeling and opinion of most people at that time, that only ordained ministers should be preachers of the Gospel; and but for the difficulty they had of having to provide preaching for the many people who were eager to hear, they would not have ventured to begin at this time the work in which they afterwards became so useful. At last they agreed to address the meeting on alternate Sabbath evenings. The result was beyond what they ever had expected. People from all quarters came to hear Mr. Aikman and the "retired sea-captain" preaching the Gospel. The work found no favour with the parish minister, who found means to deprive the preachers of the use of the school-room in which the meetings had been held; but a large barn was found, and to it the people flocked in increasing numbers as the weeks passed on.

<sup>1</sup> See Appendix A.

5. A further stage of the movement was reached when Messrs. Aikman and Haldane, having found their vocation as preachers of the Gospel in Gilmerton, were led to inquire whether they had not a call to other places as needful as that village. The work in Gilmerton had begun in May, 1797, and during the next two months they had many conferences with their friends, and in particular with their pastor, the Rev. Mr. Black, minister of Lady Yester's Church, in Edinburgh, who had shown much sympathy with their work. The result was that a missionary tour through the north of Scotland was resolved upon, and on 12th July, 1797, Messrs. Haldane and Aikman set out upon their travels.

The undertaking which these two men entered upon was a bold one, not only because of its novelty, but also because "lay-preaching" was regarded by the ministers of the time and many of the people as "disorderly," in respect that it entrenched on what were regarded as the special functions of ordained ministers, who alone were regarded as authorised preachers of the Gospel. Missionary and preaching journeys in Scotland had been known in Scotland prior to 1797, but they had always been undertaken by ministers; indeed, in the previous year Mr. Haldane had been the companion of the Rev. Charles Simeon, of Cambridge, on a journey similar to that which Mr. Aikman and he now contemplated, but on that occasion all the preaching was done by Mr. Simeon. But, though fully aware of the suspicion and even opposition to which their undertaking was exposed, they had fully considered their action, and went forth confident that they had been called to their work by God. They had the encouragement of knowing that similar evangelistic work had for some time been carried on in various parts of England, and with much success. They had come fresh from the good work in Gilmerton, in which their labours had been greatly blessed. But, above all, they took their stand on the teaching of Scripture. "We would not be understood to mean," said Mr. Haldane in the introduction to the journal of his tour which he afterwards wrote, "that every follower of Jesus should leave the occupation by which he provides

for his family to become a public preacher. It is an indispensable Christian duty for every man to provide for his family; but we consider every Christian is bound, whenever he has opportunity, to warn sinners to flee from the wrath to come, and to point out Jesus as the way, the truth, and the life. Whether a man declares these important truths to two or two hundred, he is, in our opinion, a preacher of the Gospel, or one who declares the glad tidings of salvation, which is the precise meaning of the word *preach*.”<sup>1</sup> Describing the purpose they had in view in undertaking their missionary journey Messrs. Haldane and Aikman thus wrote to the *Missionary Magazine* soon after setting out on their work: “The advantages of missionary schemes both in England and Scotland have remarkably appeared, not only in exciting the zeal of Christian people to send the Gospel of Jesus to the dark places of the earth, but to use means to extend its influence at home. With this view a missionary journey has been undertaken in the northern part of Scotland, not to disseminate matters of doubtful disputation, or to make converts to this or the other sect, but to endeavour to stir up their brethren to flee from the wrath to come, and not to rest in an empty profession of religion. Accordingly, they are now employed in preaching the word of life, distributing pamphlets, and endeavouring to excite their Christian brethren to employ the talents committed to their charge, especially by erecting schools for the instruction of youth. As the Lord alone can crown their endeavours with success, and as He has declared that for all the blessings He bestows on His church and people He will be entreated, they earnestly request the prayers of the friends of Jesus. That their object may be misrepresented they have no doubt. It has already been said they are going out with a design of making people dissatisfied with their ministers; but they can appeal to the great Searcher of hearts that they are determined in their conversation and preaching to know nothing but Jesus Christ and Him crucified.”<sup>2</sup>

<sup>1</sup> *Journal of a Tour through the Northern Counties of Scotland, etc.*

<sup>2</sup> *Missionary Magazine* for 1797, p. 335.

Messrs. Haldane and Aikman were accompanied on their journey, as far as Inverness, by Mr. Joseph Rate. The party travelled in a light open carriage purchased for the occasion. They carried with them a large number of religious tracts and pamphlets printed at their own expense, and fresh supplies of these were forwarded to them at different stages of their journey. The tour extended over four months, from 12th July to 7th November. The first part of the journey extended from Edinburgh to Inverness, and the places visited were North Queensferry, Keltie Bridge, Perth, Scone, Coupar-Angus, Meigle, Glamis, Kirriemuir, Montrose, Bervie, Stonehaven, Aberdeen, Banff, Cullen, Elgin, Forres, Nairn, Fort-George, and Inverness. In all these places services were held, conducted by the evangelists. When in Inverness they learned that the annual fair would shortly be held in Kirkwall, and they decided to visit that place, while it was arranged that Mr. Rate should remain in Inverness until they returned homewards. On 11th August Messrs. Haldane and Aikman sailed from Burghead to Kirkwall, where they had several meetings, as well as at Stromness, Shapinsay, Eday, Rendall, Evie, and several other places. On 21st August they came to Thurso, and held services there and at Wick. Owing to an accident to Mr. Aikman, they were detained in Thurso and Wick until 11th October, during which time the whole of the labour of preaching fell to Mr. Haldane. Travelling homewards, they preached at Dornoch, Tain, Milton, Invergordon, Drummond, Dingwall, and Inverness, where Mr. Rate rejoined them. On 26th October they held services at Huntly, and continued their work at Aberdeen, Montrose, Brechin, Forfar, Kirriemuir, Coupar-Angus, Perth, and Auchterarder, at which place their last meeting was held on 6th November.

The missionary journey was remarkable in several respects. The spectacle of two gentlemen—one a retired West India merchant and the other a retired naval officer—earnestly engaged in a work which had been regarded as exclusively that of ministers of religion, and preaching with as great acceptance and power as any “licensed” preachers,

excited very great interest, both by its novelty and by the exceptional zeal and ability with which it was conducted. The unconventional methods and arrangements adopted were also calculated to attract attention, the preachers wearing the ordinary civilian dress of the time—Mr. Haldane having a blue coat with front facings and a powdered wig—and the places of meeting being “chapels, halls, covered places, or the open air, village greens or market crosses, by the sea-shore or the river side,” where the preachers addressed audiences sometimes numbering as many as 6000 people. Equally great was the interest created by the fearless and faithful way in which the preachers denounced at their evening meetings the defective and false teaching they had heard from the pulpits in many places of worship in the morning, while at the same time they frankly and thankfully acknowledged the faithful preaching of the Gospel they had heard in other places. But, above all, the remarkable earnestness and power of the preachers themselves, their impressive manner, and the clearness with which they exhibited the saving truths of the Gospel, profoundly affected their audiences wherever they went. One minister (Mr. Cleghorn), writing long after the excitement that had been shown in connection with the visit of the evangelists had passed away, thus described the impression produced by the preaching of Mr. Haldane in particular: “His congregations on week-days, though in the time of harvest, were numerous, but on the Lord’s Day such congregations were never seen in this place. Many have spoken to me of the effects of the word on this occasion, but they have always wanted words to express their views of them. Some have compared its operation to that of an electric shock. A solemn silence pervaded the multitude. Many were seen to shed tears, and when some truths were expressed sighs were heard throughout the congregation. Some have said there was an astonishing authority, and a sort of indescribable evidence attending the word which they could not resist. The word of God on this occasion was truly ‘quick and powerful.’ I have been informed by

others that they heard Mr. Haldane as if he had been a messenger sent immediately from God, and thought that what they heard was addressed to them individually, and that they were sometimes afraid lest their names should be mentioned. In short, the attention of almost every one was directed to what they called *this Gospel*. It was indeed new to most who heard it, both as to the matter and the manner of delivering it. So generally was the attention of the people drawn to it that you could hardly find two conversing together but religion was the subject.”<sup>1</sup> This is but one of many similar testimonies that could be given of the effect produced by the preaching of the Gospel throughout the missionary journey. “Multitudes dated their turning to God from the period of this awakening. Several years later Mr. Cleghorn publicly named, as within his own knowledge, in the small town of Wick alone, forty cases in which there had been a solid work of conversion by the preaching of James Haldane.” “But it is not merely from such instances that the good done must be estimated. It was far more visible in the impulse given to the Established Church and to the Seceders in Scotland. This very circumstance may have tended to prevent due acknowledgment of the services of the labourers, but as they did not look for human applause, or for a crown of earthly glory, they were not disappointed.”<sup>2</sup>

<sup>1</sup> *Lives of Robert and James Haldane*, p. 630.

<sup>2</sup> *Ibid.*, p. 174.



## CHAPTER VI.

### PROGRESS.

THE remarkable success of the evangelistic journey in the north of Scotland convinced Mr. Haldane and Mr. Aikman, and those who had followed their good work with increasing interest and sympathy, of the necessity of having the same kind of work continued on a larger scale. They had discovered that what they had been tauntingly reminded of by the Moderate party in the Established Church, in its opposition to foreign missions, was indeed too true, that there were enough heathen at home,<sup>1</sup> and that there was a loud call for preachers of the Gospel to be sent to their own countrymen. Very soon after the completion of the northern tour a number of friends joined together in instituting what was called "The Society for Propagating the Gospel at Home." In the first address of the society the members of it declared that it was not their design to extend the influence of any sect, but solely to make known the Gospel of Jesus Christ, in employing itinerants, schoolmasters, or others; and they proposed to employ them only wherever they found they were really needed. It was one of the principles of the society that no public collections should be made, nor money taken privately from among those to whom the Gospel was preached, and the society undertook to defray the expenses of ministers engaged in its work. Public subscriptions were received

<sup>1</sup> *Lives of Robert and James Haldane*, p.125.

for its support, but only to a limited extent and by far the greater part of the funds required was supplied by Mr. R. Haldane. The principles and plans of the society were powerfully advocated by the Rev. George Cowie<sup>1</sup> of Montrose and other ministers, and notably by the Rev. Greville Ewing,<sup>1</sup> in the pages of the *Missionary Magazine*, and also in a sermon which Mr. Ewing preached in December, 1797, while as yet a minister of the Established Church, and which much alarmed the Moderates. The publication of Mr. James Haldane's journal of the tour through the north greatly added to the interest taken in the society, while at the same time it became the occasion for a good deal of opposition being shown to its work. Early in 1798, Mr. Joseph Rate was employed to itinerate as an agent of the society in Fife, while Mr. John Cleghorn and Mr. William Ballantine, who originally belonged to the Secession Church, and who had studied under Dr. Bogue, were sent to the north, to labour in those parts of Caithness where a great awakening had followed the labours of Mr. Haldane in the previous year. On 14th June, 1798, Mr. Haldane and Mr. Aikman undertook a missionary journey through the south of Scotland, travelling by Biggar, Peebles, Hamilton, Greenock, etc., into Ayrshire and Galloway, and completing their circuit homewards by Berwick. Large meetings were addressed in all the places they visited, and much interest manifested by many who at a later time testified to the spiritual blessing they had received.

A further and most important development of the home-missionary enterprise took place in 1798. Members of the Society for Propagating the Gospel at Home conferred together regarding a proposal to have a "Tabernacle" in Edinburgh, on the plan adopted with much success in connection with the labours of the Rev. Mr. Whitefield about fifty years before. "The general idea affixed to the houses called Tabernacles is that of large places of worship, where as great a variety as possible is kept up in the preaching by employing different ministers, in order to excite and main-

<sup>1</sup>See Appendix A.

tain attention to the Gospel, especially in such as are living in open neglect of religion.”<sup>1</sup> The tabernacle scheme was entered into with characteristic enthusiasm and liberality by Mr. Robert Haldane, and on his invitation the Rev. Rowland Hill of London began preaching in the Circus in Edinburgh, the intention of Mr. Haldane being that in the event of the scheme being found workable a larger and permanent building should be erected. Mr. Hill conducted services in the Circus in July and August, during which time the place was crowded by people who were eager listeners to his earnest preaching. In the intervals between the Sabbaths Mr. Hill preached to large crowds in Leith, on the Calton Hill (where as many as 15,000 assembled to hear him), and also at Crieff, Perth, Kinross and Dundee. He was followed by many other preachers from England, among whom were Mr. Bennet of Romsey, Mr. Parsons of Leeds, Mr. Boden of Sheffield, Mr. Burder of Coventry, Mr. Slatterie of Chatham, Mr. Simpson of Buxton, Mr. Taylor of Ossett, Mr. Griffin of Portsea, and Mr. Jay of Bath.

Other developments of the missionary spirit and enterprise took place during the latter half of 1798, during which several events of great importance took place. On the 16th June Mr. Robert Haldane left his estate of Airthrey, having sold it with the view of devoting his means to the furtherance of the Gospel. He was led to take this step largely owing to his desire to carry out the tabernacle scheme, which was inaugurated by the opening of the Circus as a place for preaching, his intention being to erect and maintain several of these places in the principal towns in Scotland. Following upon this was Mr. R. Haldane's scheme for establishing an institution for the education and training of men for the ministry, the urgent need for which had been shown in the difficulty found in obtaining preachers in sufficient number to overtake the work required. Then followed the resignation of their charges in connection with the Established Church of the Rev. Greville Ewing of

<sup>1</sup> *Addresses to the Public concerning Political Opinions, etc.*, by R. Haldane, 1800.

Edinburgh and the Rev. William Innes of Stirling, which had been foreseen for some time, for these ministers had for a considerable time prior to this indicated their dissatisfaction with the state of things in the Established Church, and a desire to have greater freedom of action and closer union with men of an evangelical and missionary spirit. The last notable and significant event of the year was the resolution of a number of brethren in Edinburgh to form themselves into a Congregational Church, and to invite Mr. James Haldane to be the first pastor. The church, however, was not formally constituted until the month of January, 1799, when 310 persons expressed their desire to join it. Of these some thirty desired to retain their connection with the various churches to which they belonged, while seeking to have occasional fellowship with the new church.

Although this was not the first of the Congregational churches that came into existence during the closing years of the century, its formation marks a stage in the development of the home-missionary and evangelistic enterprise which calls for special attention, all the more so because other churches were soon afterwards formed in similar circumstances and for the same reasons that led to the formation of the church in Edinburgh. We have seen how the spiritual movement which began in 1797 originated in the desire of several spiritually-awakened men to extend the blessing of the Gospel to others, and how this was done in the first instance by means of tract distribution and the institution of Sabbath schools; we have also seen how in the prosecution of this work men like Messrs. Haldane and Aikman were led to become preachers of the Gospel at a time when lay-preaching was opposed and discredited; how, owing to their success as village preachers in Gilmerton they were led to prosecute their evangelistic labours on a more extended scale in their northern missionary journey; how they and others were encouraged by the remarkable results of that work to establish a society for the propagation of the Gospel at home; and how out of this grew the "tabernacle" scheme of providing central places for the preaching of the

Gospel in the midst of large populations. All these were successive stages of development of the missionary and evangelistic enterprise on which its original promoters entered without any idea or expectation of whereunto it would grow. They were led on step by step, and found that one part of their work grew out of that which preceded it, and that they could not do otherwise than they had done. It may not be quite so obvious that the formation of a Congregational Church or churches was a necessary or inevitable development of the movement on which they had entered. Why, it may be asked, did not the Messrs. Haldane, Aikman, and others continue to carry on their work as evangelists, while retaining their connection with the Established Church to which they belonged? As yet, there had been no formal opposition to or denunciation of their work by ecclesiastical authorities, and they were as free to prosecute it as they had been at the outset of the work. Might not such men as the Rev. Greville Ewing and the Rev. William Innes have remained as parish ministers, preaching the Gospel to their people and joining in evangelistic work, and thus tried to have carried on their evangelical teaching and work inside the Establishment instead of becoming separatists from it?

A little consideration of the facts disclosed by the situation which had been reached in 1797 will show that the promoters of the movement, which resulted in the adoption of Congregational principles, felt that they were precluded from following the course just indicated. In the first place, Messrs. Haldane and Aikman, at the earlier part of their missionary work in the north, advised those who had been converted under their preaching to connect themselves with one or other of the churches of the places to which they belonged; and in Kirkwall they were advised to join the Anti-Burgher church, which had an evangelical minister at the time. But the result was such as to discourage the repetition of such advice, and it was never afterwards given. Secondly, for some time prior to the formation of the church in Edinburgh, those who had been the chief promoters of

the work of the Society for the Propagation of the Gospel at Home had been in the actual enjoyment of that close and sympathetic fellowship with each other which they afterwards found in larger measure when they came together as a church. There was, indeed, a large measure of true church-life among them before a church was formed. Their common service for Christ in seeking the conversion of souls, their "fellowship meetings," of which there were many in Edinburgh and elsewhere, at which prayer, mutual conference, and exhortation were the chief exercises; their friendly and frequent conversation with each other on the various parts of Christian work in which they were engaged; and their association together in connection with Sabbath school and tract-distribution work, and in particular with the preaching and meetings in the Circus—all these enabled the active and earnest Christian workers to enjoy a very real fellowship with each other, and to make them desirous of having it continued without the hindrances they experienced in connection with the various churches to which they belonged. For it must be remembered that the friends thus associated together had not severed their connection with the Established and other churches of which they were members; but when they passed from the Circus meetings, their prayer meetings, and their conferences with each other in seeking to carry on evangelistic work, and came to the churches with which they were formally connected, the difference was painfully felt. In the latter they found little sympathy with their earnest life and active zeal for the spiritual welfare of men; they listened to preaching far removed in doctrine and spirit from that which they had heard from the preachers in the Circus; and they found themselves at the Lord's Table in the company of many who not only made no profession of genuine godliness, but whose lives were in many cases a scandal to the Christian name. The absence of real fellowship in these churches was the chief cause of moving them to seek a fellowship among themselves and with those who might join them as believers in Christ. Of this Mr. Aikman bore testimony when he gave an account of the formation of

the first church in Edinburgh: "The chief principle which influenced the minds of the brethren who, I believe, constituted the majority of the small company first associated for the observance of divine ordinances in the Circus was the indispensable necessity of the people of God being separated in religious fellowship from all such societies as permitted unbelievers to continue in their communion. This was a yoke under which we had long groaned; and we hailed with delight the arrival of that happy day when we first enjoyed the so much wished-for privilege of separating from an impure communion, and of uniting exclusively with those whom it was meet and fit that we should judge to be all the children of God."<sup>1</sup> Thirdly, it has to be noted that in the case of the two ministers of the Established Church who left that body, their separation from it was occasioned by considerations that left them no other course. Mr. Innes was led to resign his charge because he felt unable conscientiously to take part in the ordination of a minister whom he knew to be a profane swearer, although long before that occasion he had been out of sympathy with the state of things existing in the Establishment. Mr. Ewing was in much the same position, and in his sympathy with evangelistic work, and with the aims of those who sought a spiritual fellowship of believers in Christ, as well as in his feeling of alienation from the majority of the ministers with whom he was in ecclesiastical connection, he had for some time previous to his separation from the Establishment been prepared for that step. Moreover he, more than any of his brethren, had been making an independent study of the New Testament regarding the principles of a Christian church as therein set forth, and his resignation of the ministry of the church of which he was pastor did not take place until he had been convinced that the church-life and order based on Congregational principles were most in accordance with the principles and practice of the early Christian churches and with the teaching of Scripture. Hence it was that within a few days after his resignation

<sup>1</sup> *Lives of the Haldanes*, p. 217.

Mr. Ewing, "who was most familiar with such matters," was requested to draw up a plan for the government of the church which the brethren in Edinburgh had resolved to form. The fact that the "plan" prepared by Mr. Ewing and adopted by the brethren embraced the leading and distinctive principles of Congregationalism is a clear indication that it was not the production of study extending over the few days that intervened between Mr. Ewing's resignation and the formation of the new church, but was the outcome of long and careful examination of Scripture and of the history of Christian churches in other ages and other lands. It was announced by Mr. R. Haldane as follows :

"The form of church government is what is called Congregational. It is exercised in the presence of the church itself, by its pastor and office-bearers, and with the consent of the members, independent of any other jurisdiction, a form long known and acted upon in England. A strict discipline also is maintained. The characters of all persons admitted as members are particularly examined; and great numbers have been rejected, either from ignorance of the Gospel or from not appearing to maintain a becoming walk and conversation. The church members are exhorted to watch over each other in love; if any be overtaken in a fault he is reprovèd; but if convicted of departing from the faith of the Gospel, of deliberate immorality, or allowed and continued indulgence in sin, he is put away, and restored only upon credible proofs of repentance. Such regulations we believe to be in accordance with Scripture, and calculated to promote edification." <sup>1</sup>

Mr. James Haldane having been unanimously invited to become pastor of the new church, was ordained on Sabbath, 3rd February, 1799. As this is the first instance of an "ordination" in connection with any of the Congregational churches formed during the closing years of the century, it may be interesting to give a brief sketch of the proceed-

<sup>1</sup> *Lives of the Haldanes*, p. 219.



ings, especially as they appear to have been conducted upon the "plan" recommended by the Rev. Greville Ewing, who was the chief adviser and in connection with all matters of church organisation. The Rev. Mr. Taylor, of Ossett, conducted the opening devotional exercises and preached a sermon from John xviii. 36. After a hymn had been given out by Mr. Ewing, the Rev. Mr. Garie, of Perth, after prayer and a few introductory remarks, asked the following questions: "(1) As an unconverted ministry is allowed to be a great evil, will you, sir, favour us with an account of the dealing of God with your soul? (2) Will you inform us what are the circumstances and motives which have led you to preach the Gospel, and to desire to engage in the work of the ministry? (3) Will you favour us with your views of the leading truths of the Gospel? (4) Will you explain your views and purposes respecting the duties and trials before you in the pastoral office?"

Mr. Haldane having answered these questions at considerable length, Mr. Garie asked the members of the church to give an account of the steps they had taken in order to establish a pastoral relation between Mr. Haldane and themselves.

In reply, Mr. Aikman, on behalf of the church, stated that it had long been the desire of several serious persons in the place to enjoy the benefit of Christian fellowship on a Scriptural plan, and at the same time to avoid that contracted spirit which would exclude from the pulpit, or occasional communion, any faithful preacher of the Gospel or sincere lover of the Lord Jesus; that some time previous a number of the members then present had agreed upon certain regulations which appeared to them agreeable to the Word of God, and had thereupon formed themselves into a church, by solemn prayer, giving themselves to the Lord and to one another, to walk in Christian fellowship and to observe all the ordinances appointed by Jesus Christ; and that they had unanimously chosen Mr. James Haldane, one of their number, to be their pastor.

Mr. Garie further asked the church if they still adhered

to their choice of Mr. Haldane, and this having been done by the members holding up their right hands, Mr. Garie asked Mr. Haldane whether he would now finally declare his acceptance of the call. Mr. Haldane having answered in the affirmative, Mr. Ewing gave out a psalm and Mr. Garie offered prayer, by which Mr. Haldane was solemnly set apart to the work of the ministry, and to the pastoral office in the church. After prayer Mr. Haldane received the right hand of fellowship, and Mr. Garie gave out a hymn. This was followed by a sermon from Mr. Ewing, from 1 Peter v. 1, 4. At the conclusion of the sermon he addressed the pastor, the church, and the congregation, and the services concluded by the singing of a hymn. The whole services lasted nearly five hours.<sup>1</sup>

In pursuance of his "tabernacle" scheme, Mr. Robert Haldane invited the Rev. Greville Ewing to conduct services in a building in Glasgow which had formerly been used as a riding school, in Jamaica Street. It was opened on 28th July, 1799, by the Rev. Rowland Hill, and a church was formed on 15th August in the following year. A new Tabernacle was also erected in Dundee in October, 1800, and in 1801 a church was formed under the pastoral care of the Rev. William Innes. In May, 1801, the new Tabernacle in Edinburgh was opened. All these buildings were intended mainly as centres of evangelistic enterprise in large populations, and the formation of the churches that met in them was rather an outgrowth of the Christian fellowship of brethren engaged in active evangelistic work than as the result of any purpose of founding Congregational churches. This has to be kept in view in order rightly to understand and estimate the part that the brothers Haldane had in the origination of these churches. Their plans and purposes were distinctively of a missionary and evangelistic character, and they appear to have taken the position of those who kept in the foreground of their enterprise the spread of the Gospel among the masses of the people, while cordially joining those who sought to conjoin a spiritual

<sup>1</sup> *Lives of the Haldanes*, pp. 219-224.

church-life and order with evangelistic effort. The tabernacle was to them a place to be used rather as a centre of missionary enterprise than as a meeting-place for a church. Indeed, Mr. J. Haldane, at the outset of his ministry in Edinburgh, was careful to state that the opening of the Tabernacle was "no separation from the Establishment. It was merely the opening of another place of worship for preaching the Gospel without regard to forms of external arrangement of church-order, and where the pastor and many of the members showed their catholic spirit by going to the sacrament in the Established Church. Add to this that the preaching was addressed almost entirely to the people of the world."<sup>1</sup> It was this dominating missionary spirit and purpose that were acknowledged and felt in the early days of Scottish Congregationalism much more than the professed character and principles of these churches in regard to ecclesiastical polity. They were known as the "Tabernacle" churches, to distinguish them from the Glasite and Old Scots Independent churches, all of which were Congregational in their principles; and they were known as the "Missionary" churches, owing to their aggressive and evangelistic spirit and aims. It was not until the earlier movement of which Messrs. Haldane and Aikman were the chief leaders had resulted in the formation of many churches that special attention was given to questions of church-order, and many were led to emphasise the Scriptural foundation and authority of Congregationalism. In connection with this later development of the evangelistic movements that took place in the closing years of the century the brothers Haldane cannot be said to have taken any specially active part. As will be seen later on, the real father of Scottish Congregationalism of the modern type was the Rev. Greville Ewing.

<sup>1</sup> *Lives of the Haldanes*, p. 330.

## CHAPTER VII.

### OPPOSITION.

OPPOSITION to the good work of the Haldanes and those who worked with them was shown at a very early stage of the evangelistic movement, in promoting which they took a leading part. At first it was of a negative and covert kind, and was shown by ministers and others seeking to prevent preachers from having the use of places for their meetings, and by warning the people against them and their teaching. But when the attendance at their meetings became large, and widespread interest was shown in their preaching, the various Church courts became alarmed, and took action of a more direct kind. In 1799 overtures were presented to the General Assembly of the Established Church from the Synods of Aberdeen and of Angus and Mearns "respecting vagrant teachers, Sunday schools, irreligion, and anarchy," with the result that "the Assembly unanimously agreed to the overtures, and prohibited all persons from preaching in any place under their jurisdiction who were not licensed ; and also those who are from England, or any other place, and who had not been first educated and licensed in Scotland."<sup>1</sup> In addition, two declaratory acts were passed, the one against "vagrant teachers," and the other against "unauthorised teachers of Sabbath schools." But the strength and bitterness of the opposition to Sabbath school and evangelistic work were most conspicuously shown by the issue of a

<sup>1</sup> *Memoir of Greville Ewing*, p. 203.

"Pastoral Letter" by the Assembly,<sup>1</sup> in which missionary and itinerant preachers were denounced, and the people warned against attending their meetings. The letter was ordered to be read from every pulpit, and along with it there were circulated copies of a report hostile to Sunday schools for the use of the ministers and people. Only three years previous to this the General Assembly had rejected an overture to the effect "that it is the duty of Christians to carry the Gospel to the heathen world," and one of the arguments used against its adoption was that there were enough heathen at home, and that the Gospel should be first carried to them! The "Letter" bears evidence in its terms that it was intended to stigmatise the evangelistic movement, not only on the ground that it had schismatic tendencies, but was part of a political design to overturn the established institutions, political and religious, of the country. It was mainly on this ground that the opponents of the work were not content to resort to ecclesiastical intimidation of the people, but sought to call in the civil power to put down "unlicensed" preaching. A measure to that effect was actually prepared for introduction to Parliament by the Prime Minister of the day, Mr. Pitt, but was withheld. There can be little doubt that the action of the Government of the time was stayed owing to the issue by Mr. Robert Haldane of "Addresses to the public concerning Political Opinions and Plans to promote Religion in Scotland," in which he repudiated, on his own behalf, and those with whom he associated, any but purely religious objects or designs in the various movements in which he and others took part. While the attempt to reach the evangelists by a new repressive law was given up, various other efforts were made to prevent them from carrying on their work. The work of the Sabbath School Society had been specially obnoxious to the ministers of the Established Church, for they found that many of the adult members of their churches were in the habit of attending the Sabbath evening schools and listening to the

<sup>1</sup> See Appendix C.

addresses given by the teachers. In order to ascertain whether they could not put down this work, the opponents of the schools sought the opinion of a leading advocate of the time, the late Mr. Henry Inglis, but his judgment was entirely unfavourable to any action of the kind, his view being that the meetings held were entirely legal. Here and there, however, attempts were made to put down Sabbath school work by the presbyteries and individuals. In a parish in Morayshire the presbytery obtained an interdict from the Sheriff against several Sabbath school teachers, after having made various other efforts to induce them to give up their work. But the attempted interference with the good work of these men not only failed, but resulted in a remarkable expression of interest and helpful sympathy with them in their good work; for during the time the interdict was pending other teachers travelled some sixteen miles to take the place of their persecuted brethren and carry on their work. In another presbytery (in Banffshire) teachers were summoned to appear before that court and answer for their misconduct in teaching Sabbath schools, but on the advice of the Rev. George Cowie, of Huntly, they refused to appear. In 1880 Messrs. James Haldane and John Campbell were, at the instance of a landed proprietor, sent to the Sheriff of Argyle, charged with being vagrant preachers, but were set at liberty by that functionary. The most notable case, however, was that of M'Arthur *versus* Campbell, which was decided by the Court of Session in 1805. Mr. M'Arthur, a preacher at Port-Bannatyne, Bute, while celebrating divine service, was violently seized, forced on board a vessel bound for Greenock, and handed over to a naval captain as a fit person to serve in the navy. He was speedily removed beyond the jurisdiction of the Scottish courts, detained for five weeks on board various ships of war, and after suffering much indignity and hardship, was released by the Lords of the Admiralty. Against this high-handed action Mr. M'Arthur appealed to the Court of Session, and claimed damages against his persecutor. The defence was to the effect that

Mr. M'Arthur was a preacher of "immoral and seditious doctrines," and further, that the defender, finding that M'Arthur had formerly been a seafaring man, had, in his capacity as a justice of the peace, acted properly in handing him over to the officers of the navy at a time when the press-gang system was in operation. In deciding the case, Lord Meadowbank gave judgment in favour of Mr. M'Arthur, and awarded him £105 as a *solatium* for the wrong he had suffered, together with the indemnification of expenses incurred by him, personal or otherwise, in obtaining his deliverance, and expenses of process. In giving judgment, the Lord Ordinary said :

"I am fully aware of the propriety of protecting inferior magistrates in the fair exercise of their authority, and of discouraging actions of damages against them founded upon alleged errors in judgment. But, on the other hand, I never can forget, and I never shall forget while I sit here, that it is the duty of the judges of the supreme court to protect the liberty of the subject. Therefore, whenever an action of damages is brought for any invasion of that liberty it is incumbent on the magistrate to show that his conduct has been regular, and that if he has committed any error, it is merely an error of judgment for which he is not liable. A good deal has been said about the nature of the pursuer's doctrines, but this I lay entirely out of the question ; whatever they were they are of no consequence to this cause ; for, (1) there was no complaint made to the defender as a justice of the peace on the subject ; (2) there is no evidence that he made any inquiry ; (3) he had no jurisdiction to take any cognisance of any such offences ; (4) though he had, I never heard that to serve on board of a man-of-war is the proper punishment of heresy. It is said that the defender acted as a justice of the peace—I rather think he acted as a constable. I cannot conceive on what grounds he acted as a justice of the peace. Has a justice of the peace any power to commit without warrant, authority, proof, or investigation of any kind, or any measures of a legal nature, and, *brevi manu*, to lay hold of a person and send him on board of a man-of-war ? I have no conception that such proceedings can be justified ; and I therefore think the interlocutor is entirely right."<sup>1</sup>

This was among the last attempts to persecute the preachers by attempted legal measures, and there can be little

<sup>1</sup> *Scottish Congregational Jubilee Services*, p. 82.

doubt that the judgment of the Lord Ordinary had a strongly deterrent effect on the minds of those who would have put down the "vagrant preachers," but lacked the power. There were other instances showing how determined was the opposition to the preachers and those who sympathised with them. In the town of Ayr, Messrs. Haldane and Campbell were forbidden to preach in the open air, and threatened with imprisonment. In several parts of the Highlands tenant farmers were evicted from their farms for receiving the preachers and attending their meetings. In one notable instance (in Aberfeldy) the school-house in which the meetings had been held was closed against the preachers, and they were forced to hold their meetings in the open air; but an attempt was made to prevent them from assembling even there, one of the neighbouring lairds threatening them with his walking-stick, which, however, was wrenched from his hands by one of the people, who defied him to interfere with their right to meet on the king's highway. The chief leaders in this petty persecution were the parish ministers. Even those of them who were favourable to the evangelists so long as they were simply preachers, and addressed promiscuous gatherings of people, became very bitter in their opposition when they found them associating as societies for prayer, or as churches, regarding all such meetings as tending to draw away the people from the parochial churches. The following extract from a letter written by a minister will give an idea of the petty persecution to which the pastors and churches were exposed: "We had our trials for attachment to Congregational principles. So much so that we had to apply to the civil courts for redress. For example, the names of the children whom I baptised would not be inserted in the parish register like others, but were put down in a separate place under the designation of irregular baptisms, so that my own children's names are in two distinct parts of the register; but I compelled them by the law of the country to put the names of all I baptised in their proper places. Even a burying place I could not procure for my family until I



compelled it in the same way. Further, they tried to break down our Sabbath schools, especially one in the country which was in a most flourishing state; the clergyman prevailed upon the proprietor to get the person who kept it turned out of the house, and sent one of the elders and the ground officer to suppress the school or turn him out. I had to apply the law here again, and compelled the proprietor, as a Justice of the Peace, to license both the house and the teacher. Since then there has been no opposition, further than that we stirred up the kirk folk to begin a school for themselves to counteract our influence. Thus you see we had to fight our way step by step; but no weapon formed against us prospered.”<sup>1</sup>

The opposition to the preachers was not confined to the Established Church. At the very outset of the movement in favour of missions to the heathen in 1796 the General Associate or Anti-Burgher Synod passed a resolution against the constitution of missionary societies, composed of ministers and laymen, and testified against co-operating with persons in religious matters while, as a church, they were testifying against their opinions. At a later date (1798) the same synod showed itself equally opposed to the missionary work at home, for it “agreed unanimously in declaring that as lay-preaching has no warrant in the word of God, and as the synod has always considered it its duty to testify against promiscuous communion, no person under the inspection of the Synod can consistently with their principles attend upon or give countenance to public preaching by any who are not of our communion. And if any do so they ought to be dealt with by the judicatories of the church to bring them to a sense of their offensive conduct.” Equal bigotry was shown by the Cameronian Church in Glasgow, for when some of its members attended a missionary sermon preached by Dr. Balfour on behalf of the Glasgow Missionary Society the Presbytery declared their conduct “sinful and offensive.” The session was instructed to deal with them, and to endeavour to bring them to a sense of the “sinfulness

<sup>1</sup> *Scottish Congregational Jubilee Services*, p. 82.

and offensiveness thereof," and to censure them accordingly. And because they would not submit to the sentence they were expelled from the denomination! Even the Relief Synod, representing a Presbyterian body which was originated through the labours and testimony of an Independent minister—the Rev. Thomas Gillespie—and which for many years after its origin was composed of ministers and members whose liberal spirit contrasted with the narrowness of the other Presbyterian denominations, joined in the denunciation of the preachers, and in particular of lay preaching. In 1798 it passed the following resolution: "That no minister belonging to this body shall give or allow his pulpit to be given to any person who has not attended a regular course of philosophy and divinity in some of the universities of the nation, and who has not been regularly licensed to preach the Gospel."<sup>1</sup>

It was in the north of Scotland where the opposition to the work of the preachers was found most pronounced, for it was in that part of the kingdom that the greatest interest had been shown in their work. "The missionary ministers in their preaching tours drew around them immense crowds and before the close of 1799 nearly 30,000 or 40,000 tracts had been circulated, and nearly 40 catechists were travelling throughout the length and breadth of the land. The whole of the north was thrown into a blaze. The clergy complained that the world was going out of its place, and the old landmarks of things, both civil and sacred, were fast disappearing. . . The 'missionaries,' as they were called, were found preaching in every village and every Highland glen, and in every locality they had their schools and lay agency which trenched on Presbyterian order and clerical superintendence. Church courts, both dissenting and Established, took the alarm, and brought their antagonistic power and influence to bear on them."<sup>2</sup>

It is right that a discriminating judgment should be formed as to the nature and causes of this widespread

<sup>1</sup> Struthers' *History of the Relief Church*, pp. 55, 56.

<sup>2</sup> *Ibid.*, p. 403.

opposition to the "missionary" preachers and their work. It could not have arisen from any well-founded objection to the doctrine of the preachers, for all of them held and taught the doctrines of the Westminster Confession of Faith, and none of them was ever charged with heresy. Nor was the opposition called forth on account of the preaching of the Gospel, for even the Moderates of the time refrained from condemning the preachers on this ground, however distasteful to them may have been their evangelical teaching; and the willingness of the Established Church ministers to tolerate evangelical doctrine had been shown in the welcome that many of them had given to the Rev. George Whitefield some fifty years before the "missionaries" appeared. The main ground of opposition was lay preaching. A hundred years ago the function of preachers was regarded as the exclusive right and privilege of licensed or ordained ministers, and was as jealously guarded as were the special privileges of the trades guilds of the time. Every minister felt bound to protect his position and influence as the official religious teacher of his congregation or parish from being encroached upon by preachers who had not had the long training and preparation which were required of licensed preachers, and feared the disturbing effect on his influence with his people if they discovered that the unlicensed preacher should prove as acceptable to them as those who were licensed. Further, lay preaching was regarded with aversion because it tended to interfere with presbyterial order, as was feared would be the case if preachers ignored the authority and superintendence of the church courts. There has also to be taken into account the fact that every one of the religious bodies of the time had a special "testimony" of its own to defend, and recognised it as a duty to oppose and denounce all who did not agree with it. The mere fact of the "missionaries" having a message of their own, and of having adopted new methods of delivering it, was sufficient to array against them all the official representatives of the various sects of the time,

and they opposed the new men and the new ways as strenuously as they opposed each other.

The narrow and exclusive spirit which prevailed, especially in the Established Church, was shown in the opposition by its ministers not only to the lay preachers, but also to the ministers of the Gospel who came "from England" to preach in the Circus and other places. All who came from that country, "or any other place," who had not been educated and licensed in Scotland, were prohibited from preaching in Scotland. On this the Rev. Rowland Hill thus caustically animadverted: "Such is the wisdom of the Church of Scotland, that the question with them respecting learning is, not if he *has* it, but *where* he got it; no matter for the *thing*, the *place* is all; the learning of the most learned is nothing if not procured at a learned place; and I will venture to assert as a proof of this, that many went after it to the right place and never got it, and yet were sure to get the *living* whenever presented."<sup>1</sup> This bigoted spirit will appear the less surprising if only it be remembered that the same spirit was manifested by the various sects towards each other; for it was a time when mutual excommunication was exercised all round, and the experience of the lay-preachers and the ministers "from England" differed from that of the several religious sects which had already passed under the ban of those who did not agree with them only in this, that they did not attempt a recriminatory excommunication of those who had cast them out.

It is pleasant to record that in the case of the Relief Synod their "illiberal act was in 1811 allowed to drop out of their code of regulations as something of which they were ashamed."<sup>2</sup> A longer time had to elapse before the Established Church found itself prepared to recall its persecuting and bigoted acts of 1799. On the eve of the "Disruption" (in 1842), the act against "vagrant teachers"

<sup>1</sup> Rowland Hill's *Journal Through the North of England and parts of Scotland*.

<sup>2</sup> *History of Relief Church*, p. 405.

and "unauthorised teachers of Sabbath schools" was rescinded by the unanimous vote of the General Assembly. Dr. Cunningham spoke of the act as "eminently discreditable to the Church of Scotland." He said it had been "passed for temporary purposes, and upon motives and grounds which, he believed, were now regarded by a great majority of the Church of Scotland as of the most erroneous and improper kind, and amounting to nothing less than hatred to the cause of evangelical truth." Dr. Guthrie declared that he regarded the act of 1799 "as one of the blackest acts the Church of Scotland ever passed. The act was passed, not to exclude heresy from our pulpits, but to exclude truth." Dr. Candlish said that "it was notorious that that act was passed for the very purpose of barring from the pulpits of the Church men whom it would have been an honour to any church to employ in preaching the unsearchable riches of Christ."<sup>1</sup> Gratifying as this somewhat belated action was to all lovers of truth and liberty, it has to be recorded with regret that after the "Disruption" the old act of 1799 was re-enacted,<sup>2</sup> clearly indicating that the narrow and repressive spirit of the Moderates of former days still found place in the Established Church.

<sup>1</sup> *Lives of the Haldanes*, p. 236.

<sup>2</sup> *Ibid.*, 237.

## CHAPTER VIII.

### CONTROVERSY AND DIVISION.

IT has already been noted that the adoption of the principles and methods of the Congregational system of church-polity by the churches that were the fruits of the evangelistic movement of the closing years of the century was not the outcome of any pre-arranged plan or purpose in favour of that system in preference to any other, but arose from the necessities of the situation in which those who afterwards became members of these churches found themselves. Had they been able, with a good conscience, to retain their connection with the various Presbyterian churches to which they belonged they would not have sought to form a new connection. But the experience they had had during the time when the spiritual work of which they themselves were the first-fruits was going on convinced them that the continuance of their old church-connections was impracticable, and for two reasons mainly. In the first place, they all desired a spiritual fellowship with those who were confessing believers in Jesus Christ, and they believed that, according to the teaching of the New Testament, only such persons should be members of a Christian church; but they found the promiscuous communion which obtained in the churches to which they belonged, and the known unwillingness of the ministers and office-bearers of these churches to introduce any change in this respect, shut out from them any hope of enjoying the purer fellowship they

desired and which they felt bound to seek. Severance from their old church-connections was thus forced upon them of necessity, and not of choice. In the second place, they found so many hindrances to the spiritual work in which they had been engaged on the part of ministers and church-courts, and owing to the narrow and restrictive rules of the Presbyterian system, that they felt bound to seek a larger Christian liberty in church-life and work than they could find in the churches of that connection. While there were other considerations of a minor kind that moved them to separate from Presbyterian churches and to form new churches, these were the two main principles and aims by which they were guided—that is to say, the principle that the churches of Christ should be composed of believers in Christ, and that every church should be free to manage its own affairs in accordance with the teaching of Scripture. And these have been the outstanding principles of Congregational polity throughout its history. It is right and important to keep in view this feature of the rise of the later Independency in Scotland, in order to show that it was not the result of a sectarian propagandism or an importation of the Congregationalism which had for long existed in England. Scottish Congregationalism was from the first of native growth, in the sense that its principles were adopted of necessity and spontaneously in order to give effect to the spiritual convictions and aspirations of men who had been spiritually quickened, and to whom spirituality and freedom of church-life and activity had become a necessity. The mere name “Congregationalism” was of no account; the original promoters of the evangelistic movement would have adopted any other name if they had found it accurately implied their adherence to the principles for which they contended. It was adopted because it was broadly distinctive of the principle of the affairs of the church being in the hands of the members of the church or congregation, as distinguished from the Presbyterian system, by which they are in the hands of the presbyters or elders.

While all the early churches in Scotland sought to give effect to the two leading principles which have been noted, they showed their desire to adhere as closely as possible to the customs and usage of their former church connections. They retained the times of meeting and the order of public worship with little or no change, and casual hearers could find little difference in this respect between the worship in a Presbyterian and Congregational Church. The only exceptions to this were in regard to the observance of the Lord's Supper and the "weekly meeting." From the first all the Congregational Churches, with the exception of a few in Aberdeen and the north, observed the Lord's Supper on the first day of the week, as part of the usual morning service; and this became a mark of distinction between them and the Presbyterians, who observed it only once or twice a year. The weekly observance of this ordinance appears to have been the result of the teaching of the Rev. Greville Ewing, who strongly recommended it as part of the "plan" on which the first Congregational Church in Edinburgh was formed, on the ground that it was the example given by the apostolic churches, as well as being for edification. The adoption of this practice is proof of the determination of the early churches to regulate their practice in church-life and order in accordance with what they believed to be the teaching of Scripture, and not merely to follow the example of other Congregational Churches in England, among whom the practice was to observe the Lord's Supper once a month. At the same time there was a considerate recognition of the fact that some of those who cordially were in sympathy with the views of church-life and order of the Congregational Churches were not prepared for such a large departure from their former practice in regard to the Communion as its weekly observance. Referring to the introduction of this practice into his own church, Mr. Ewing said, "In regard to our original principle of weekly communion I said that I thought it my duty, and quoted what I conceived to be Scripture evidence of it; but I added that if all were not of that opinion it



would satisfy me if they consented to it as lawful, if they allowed there was no law against it. And one of the reasons for admitting occasional communicants (a practice which, I bless God, we have never abandoned) was that we wished to receive those whom we believed to be lovers of Christ whenever they desired it, though they might not feel at liberty to practice weekly communion at all.”<sup>1</sup> But while this wise and liberal course was taken with regard to all who might not, at a time of change in regard to the frequency of observance of the communion, be prepared to fall in with the views of most of the churches, in course of time the weekly observance of it came to be almost universal among them.

The institution of the “weekly meeting” can hardly be said to have been an innovation on Presbyterian practice, but rather a revival of the practice of the earlier days of Presbyterians in Scotland, when this meeting was one of its most helpful institutions. But in later times it had either been given up, or had become a formal service of “preaching.” The change introduced by the Independents was in making it the church-meeting, at which church business was transacted, along with appropriate devotional exercises. Strange to say, it was in connection with the institution of the weekly meeting that the first serious trouble arose among the new churches, and the unwitting cause of it was the Rev. Greville Ewing.

On the occasion of the formation of the church in Glasgow of which Mr. Ewing was the first pastor, a few “Rules of Church-government” drawn up by him were adopted by the church for guidance in the management of its affairs. One of these was to the effect that “besides the ordinary public worship of the Lord’s Day there shall be a church-meeting weekly for the purpose of social worship, discipline, and mutual edification.” The “discipline” was confined to a meeting of the members alone, after the other hearers had withdrawn. The “social worship” consisted of the usual exercises at a prayer-meeting. The “mutual edification”

<sup>1</sup> *Memoir of Greville Ewing*, p. 238.

was promoted by "exhortation," and was conducted in the following manner. The New Testament was regularly gone through, and hence everyone knew beforehand the passage to be considered on any particular evening. The pastor, first of all, was accustomed to give a short explanation of the passage, and then invited any of the brethren to make remarks. If anyone spoke, it was left to the pastor to decide whether to ask a second. In either case, or if no one was prepared to exhort, the pastor himself spoke on the passage so long as time permitted. The object of this arrangement was that there might be a "fellowship meeting on a large scale," to which Mr. Ewing himself was favourable. But, with considerate and liberal regard to the views of those who were not prepared to have mutual exhortation as part of the ordinary service on the first day of the week, Mr. Ewing sought to find a place for it at the weekly meeting, in the hope that no one would object to this. Now, this exercise of "exhortation" was by no means new in Scotland, and it was practised in many places in England. In the early days of the Scotch Reformation John Knox had recommended it at the weekly meetings then held, and it had been practised by the Glasite and Old Scots Independent churches and also by the Old Scotch Baptist churches. Its success or otherwise as a means of edification had been found to depend largely on the wisdom and discretion of the pastor or leader of the meeting, and on the number of persons present at the meeting who might be relied on to speak to edification. The first pastors of the Congregational churches were quite aware of the danger of introducing confusion into meetings by throwing open the exercise of exhortation to all who might wish to engage in it; but such men as Mr. Ewing believed that the benefit likely to be derived from the practice was such as to justify churches in adopting it, and they were all the more in favour of it owing to their belief that it was in accordance with the example of the apostolic churches.

Had all others been content to give the exercise the modest place given to it at the weekly meeting probably no

harm would have followed, and any evils arising from it might have cured themselves, as they have done in churches which have given it up solely on the ground that it has been found inexpedient to adhere to it as a stated practice. But shortly after the publication of Mr. Ewing's "Rules of Church-government," Mr. James Haldane, who had for some time been studying the subject, published an essay on "Views of Social Worship of the First Churches," etc., in which, while agreeing with the views of Mr. Ewing, he advocated the adoption of the practice which Mr. Ewing sought to avoid in order to keep clear of the risks of possible division which he feared might accompany it, viz., the holding of the "fellowship meeting" as part of the regular worship on the Lord's Day, at which "exhortation" by members was advocated. It is due to Mr. Haldane's memory to say that in advocating these views he had no desire to have them "prematurely forced into practice at the risk of fomenting division." He desired to state his own convictions and then leave them to work their way. But his brother Mr. Robert Haldane, who shared his views, was not prepared to take this moderate course. He at once began to advocate them with characteristic keenness, and he made a journey to England where he advocated his views of "social worship," and used every opportunity of putting them into practice.

The practice of having exhortation as a part of the services on the Lord's Day was not the only innovation introduced among the churches. Along with that it was held that "discipline" of offending members should be on the Lord's Day, and in presence of the members of the church. Other questions were agitated—such as whether the ordinances of the Gospel should be supported by the members of the church alone, and not by public contribution on Sabbath; whether the Lord's Supper may be observed without a pastor, and other questions of the kind, in connection with all of which it became evident that the brethren were striving after an ideal of church-life and practice based as closely as possible upon an exact

imitation of the supposed practices of the primitive churches. But the peace of the churches was disturbed chiefly by the publication of a "Treatise on the Elder's Office" by the Rev. William Ballantine of Elgin in 1807, who advocated a "plurality of elders" in each church. His views were caught up with characteristic eagerness by Mr. Robert Haldane, who strongly supported them. In addition to the evil effects of discussion and division in connection with this question and that regarding mutual exhortation, there arose a feeling of disregard and even contempt for the office of the regular ministry of the Divine Word by pastors and teachers who had received a theological education. This feeling was fostered by Mr. Ballantine and others in pamphlets in which a proposal by the Rev. Mr. Ewing for the institution of a theological academy for the training of young men for the ministry was vehemently opposed as unscriptural and uncalled for. In short, many persons belonging to the churches had adopted views and practices now well known in connection with Plymouth Brethrenism, and with the like divisive effects on the churches. The trouble from which the churches had been suffering for some years came to a head by the adoption on the part of Mr. James Haldane of Baptist views, and the advocacy of these by himself and his brother. The latter, who had built several of the places of worship occupied by the Congregational churches, and had given loans of money to aid in the erection of others, felt it his duty to call upon those who did not agree with his views to vacate the buildings and pay up the loans he had made, and this placed many of them in serious financial difficulty. It is due to Mr. Haldane to say, however, that in several instances he acted considerably and liberally towards those in financial trouble, in some cases remitting part of their debt and in others making the terms of repayment as easy as possible. "The new notions spread over most of the churches in the connection, and contention, strife of words, jealousies, and divisions followed, of which none but such as passed through the painful scenes of those days can have

any adequate idea. Many stumbling blocks were laid in the way both of Christians and unbelievers. The occurrences in question, while they embarrassed and weakened the churches, exposed them also to the triumph and sneers of adversaries, while at the same time much odium was brought on every attempt to follow out scriptural fellowship. Many of the churches were poor, and if they had hitherto been unable to support their pastors much less were they able to do so now that they were divided in sentiment and fewer in number. The consequences were that some of the pastors retired from their work, others who remained at their posts betook themselves to teaching or other occupations, whilst others continued to labour with no other aid than the slender pittance which their flocks could give. This greatly marred their usefulness both in the church and in the world, and consequently weakened and discouraged those who continued steadfast to their principles as Congregationalists.”<sup>1</sup>

Referring to this time of trouble among the young churches in the early part of the century, Dr. Lindsay Alexander thus wrote :

“ It had been the misfortune of the Congregationalists in Scotland to start with the assumption of two principles which are amply sufficient to set all Christendom by the ears should they ever come to be universally adopted. One of these is, that Christians are religiously bound to conform their ecclesiastical usages in the minutest particulars and under all circumstances to the practice, or what is supposed to have been the practice, of the primitive churches; the other is, that it is the imperative duty of every man who has embraced an opinion to make use of all means in his power to bring everybody else over to that opinion. The natural consequence of adopting and holding such principles is to make men contend, and contend incessantly, about forms and other matters of equally minor importance—to take tithe of anise and mint and cummin—and to substitute for a religion of great and noble principles a religion

<sup>1</sup> Kinniburgh's MSS.

bristling all over with fretful minutiae, each of which must at all hazards be swallowed by every one who would worthily retain the Christian name. Would that such principles had no longer any place among the Christians of this country! I see not what effect they have, except to enable every denomination of Christians to prove every other wrong without proving itself right (for where is the existing body which is in all points conformed to primitive usage?) and at the same time to pour into the healing waters of the sanctuary the bitter streams of strife and debate. If we have embraced the great principles of faith and duty which the apostles taught and on which they uniformly acted, what more do we gain by imitating step by step their peculiar modes and customs of action, many of which were accommodated to the peculiar features of that state of society in which they found themselves, and some of which appear to have varied according to circumstances? . . . I confess it is with a feeling of shame and mortification that I look back to the controversies which divided the Congregationalists of Scotland at the time of which I am now writing. Whether collections should be made at the church door on Sabbath; whether the Lord's Supper should be observed by the church without elders; whether that ordinance should be attended to once a week or once a month; whether the mutual exhortation of the brethren, by means of public speaking, be not a binding duty; whether a plurality of elders be not imperative; whether church-discipline should not be exercised only on Sabbath?—these, and such as these, were the weighty questions for which the peace of the churches was disturbed and their usefulness marred through the excessive, though I believe sincere and conscientious, zeal of some of their pastors and members. It is probable, however, that the differences arising out of these worthless controversies might have been amicably settled had not the greater question of baptism supervened to strengthen and exacerbate the fever which was already sufficiently hot. Here were points on which at least it is important that a clear and conscientious opinion should be

formed: whether they be such as to justify controversy amongst the followers of Christ is a question on which one may be permitted to doubt.”<sup>1</sup>

One striking circumstance in connection with the disasters that befel the churches in the early part of the century was that nearly all the questions that led to division among them had previously arisen among the Glasite and Old Scots Independent churches, and with the like painful results: but although most of the members of the early Congregational churches were aware of the fate of the older Independent churches, most of which were at the time in a state of decay owing to their having been rent by divisions on minor questions, they ignored the warning given by their history. But even in our own time we find the same error repeated, for notwithstanding the lessons that have come from the past as to the unwisdom and danger of giving undue prominence to matters of minor importance in connection with religion, the old controversies still go on, and professing Christians are divided one against the other on points that do not enter into the essence of a vital Christian faith. “Brethrenism” is the historical successor of the party that broke up the unity of our churches after some ten years of peace and prosperity; and something like Brethrenism might have displaced Congregationalism but for the spirit and wise teaching and guidance of a few able and earnest Christian men, under whom the weakened and scattered churches were led into ways of Christian sober-mindedness and intelligent application of Congregational principles.

<sup>1</sup> *Memoirs of the Rev. John Watson*, p. 97.

## CHAPTER IX.

### RESETTLEMENT.

THE dissensions and divisions among the churches in 1807 brought trouble to them in two ways. In the first place, individual churches were greatly weakened by the loss of members who left them owing to the adoption of Baptist views, and in the second place, the pecuniary help given to many of them by Mr. R. Haldane ceased when he became a Baptist. Those of them that survived this double blow maintained the ordinances of the Gospel only with the greatest difficulty. None of the pastors had ever had more than a very limited income, and when all outside aid ceased and the membership was reduced, their circumstances became very straitened indeed. "There were honoured servants of Christ who brought up a young family amidst the inconveniences of an earthen floor, affected by every change of weather, or saw (at least for once in their experience) their last morsel of food consumed before they were able to satisfy the anxious inquiries of their children whence the next supply was to come."<sup>1</sup> It was the knowledge of personal and family distress of this kind which was felt in many a pastor's home that moved those of the pastors and members of churches who were in more favourable circumstances to anxiously consider what plan to adopt in order to relieve their sorely-tried brethren. Foremost among those who had given careful consideration to

<sup>1</sup> *Memoir of Greville Ewing*, p. 393.



the whole subject was the Rev. Greville Ewing, and although the method ultimately adopted cannot be said to have been devised by him, there can be little doubt that it was largely owing to his wise counsel and sympathetic help that it became a success. How a combined effort on behalf of the poorer churches and pastors came to be made may be told in the words of the biographer of the first secretary of the Congregational Union of Scotland: In the neighbourhood of Musselburgh

“A few Christian friends were strolling one evening in the month of September, 1812, enjoying the beauties of nature and the pleasures of Christian intercourse. The company consisted of Mr. Arthur, late pastor of the Congregational church, Dalkeith; Messrs. Rae and Leyden of the same church, Mr. Watson, and Mr. William Tait, one of the deacons of the church in Musselburgh. Deeply interested in the state of the churches with which they were connected, their conversation turned upon the prospects that lay before these churches; and perhaps the approaching shadows of evening deepening the already sombre tints of autumn on the surrounding scenery somewhat predisposed their minds towards desponding views. At length Mr. Tait—one of those sound-hearted and happy Christians from whose nature despondency is altogether alien—exclaimed, ‘What is to prevent the churches forming a union for mutual support, whereby the strong may help the weak?’ ‘The very thing, my dear friend,’ exclaimed Mr. Arthur, with his usual quickness, ‘the very thing! Come let us talk it over.’ Mr. Tait accordingly stated what had occurred to his own mind in regard to this matter, and the friends eagerly discussed his suggestions until the shades of night warned them to seek their homes. Before they separated, however, it was agreed that Mr. Tait should bring forth his plan at an association meeting which was to be held at Dalkeith in the course of the following week.”<sup>1</sup>

The meeting was held on the 9th September, and was attended by Messrs. Payne, Edinburgh; Pullar, Leith;

<sup>1</sup> *Memoir of Rev. John Watson*, p. 103.

Ritchie, Kirkliston; Orme, Perth; Watson and Arthur, Dalkeith and Musselburgh, pastors; along with Messrs. Leyden, Forbes, Rae, and Mackie, members of the Dalkeith church, and Mr. Tait. The scheme was fully discussed, and before the meeting separated a circular was drawn up to be sent to the churches, and Messrs. Payne and Watson were appointed to get it printed without delay. In this circular the plan of the proposed union was sketched, its importance urged upon the churches, and their advice craved. It was also agreed to summon a general meeting to be held in Edinburgh on the first Wednesday of the following November. The attendance at this meeting of friends from all parts of the country was highly gratifying, and equally so was the spirit of unity and zeal which prevailed. After careful deliberation the plan of the society was agreed upon, a committee and office-bearers appointed for the first year, and an address to the churches drawn up, which was afterwards printed and circulated. The object of the union of churches—or Congregational Union of Scotland, as it was designated—was “the relief of Congregational churches in Scotland, united in the faith and hope of the Gospel, who, from their poverty, the fewness of their numbers, or from debt upon their places of worship, are unable to provide for the ministration of the Word of God in that way which would tend most to their own edification, and the eternal happiness of those around them.” Every church (to derive any benefit from the Union) was expected to make an annual contribution to its funds, “the common stock of the whole, from which those who need may receive again, according to its fulness and their necessities.”

The subsequent history of the Congregational Union bears ample testimony to the wisdom with which it was originated, and to the large measure in which it secured the aims of its promoters. These aims were twofold—first, to aid churches already in existence so as to enable them to provide for the ministration of the Word of God with greater comfort and efficiency than they were able to do

while hampered for lack of material support; and, secondly, to enable them and their pastors to carry on the home-mission and evangelistic work in which they had hitherto been engaged, and which also had been hindered by the pecuniary difficulties that had overtaken them. It must be remembered that the churches were from the first evangelistic agencies in a sense which the altered state of things that now obtains among Congregational churches makes it somewhat difficult for us now to understand. When the Society for the Propagation of the Gospel at Home was instituted the employment of itinerant evangelists and preachers was mainly contemplated; but when, as the result of the labours of these men, churches arose in many parts of the country, they chose as pastors men who had formerly been agents of the Society, and who continued their evangelistic and itinerant work while ministering to their churches as pastors. Though their position and relation to the Society were somewhat changed, their work as evangelists was continued in the same spirit and according to the same methods as before. The support given them by the Union was therefore intended to be to aid and encourage them in their work as pastor-evangelists, and not simply to enable them to carry on their work as pastors of churches within the limits of any town or village in which the church might be situated. In the words of the prospectus of the Union, aid was given to the churches not only to enable them to minister "to their own edification," but also "to the eternal happiness of those around them." In this way the work of the Society for the Propagation of the Gospel at Home was continued by the Union, and there was added to it the work of relieving churches and pastors from the pecuniary difficulties that had arisen owing to the troubles that had fallen upon them in 1807. So prominent was this feature of the home-mission work aided by the Union that anyone reading its early reports containing accounts of the labours of pastors aided by its funds would be led to regard it rather as a society for the evangelisation of the people of Scotland than as a church-aid society.

Every pastor was regarded as an evangelist, and every church as a home-mission agency.

In addition to the difficulties that had to be met by the promoters of the Union at a time when the troubles caused by recent dissensions were still keenly felt, others arose from objections to the scheme that were made by some who regarded it with doubt, and hesitated to give it their support. Their objections were chiefly two. In the first place, some objected because the Union was not based on a declaration of religious beliefs, so that it might be known what were the views of those on whose behalf the Union was instituted. Had the Union been designed to be an ecclesiastical organisation bringing the churches under certain obligations to each other, or to some central authority, or to adhere to some doctrinal creed, no doubt this objection would have been well-founded. But there was no such design in view. All that was contemplated was to afford aid to pastors and churches engaged in Christian work well known and fully approved by the supporters of the Union, and to enable them to carry on this work without the hindrances to it that had arisen owing to their poverty. Moreover, any formal agreement as to doctrine was the less necessary, owing to the unanimity of the pastors and churches in their religious beliefs. At no time in the history of the churches had there been a common religious faith so clear and pronounced as at this time, nor has there been since. The leaven of Glasiteism and Sandemanianism that had been felt in the very early days of the churches, though only in a mild form, had now been quite purged out, while the divisions as to "mutual exhortation," plurality of elders, and baptism had passed away by the secession of those who held these views; so that any declaration of religious beliefs as a basis of the Union was felt to be unnecessary. In the second place, some objected to the Union on the ground that such an institution was incompatible with the independence of the churches. It was natural enough that some fear of this kind should exist; for the experience of pastors and

churches in the early years of their history had shown them the danger of being dependent on the aid of one or two men, and the trouble that followed the withdrawal of their support was warning enough against repeating any mistake of that kind. But the promoters of the Union were able to point to the fact that the churches aided by the Union were also among its supporters, and that it was, to a large extent, a combination for mutual support. Moreover, it was distinctly intimated that the committee of the Union, in administering its funds, were in no way to interfere with the independence of any aided church, but that their sole function was to inquire into the circumstances of churches applying for aid, and to vote grants according to their judgment as to the needs of the churches and the amount of aid the funds would warrant them giving.

One thing was made very clear at the outset, and that was that in originating the Union its promoters never thought of making it a *denominational* institution, in the sense that it should be inclusive of or representative of all Congregational churches in Scotland. It was an institution, not comprehending them, but belonging to such of them as chose to join it. As a matter of fact, several churches did not join it for some years after it was started, and there has never been a time in the history of the Scottish Congregational churches in which some churches of that order have not been outside the Union. The need for the Union arose, not from any desire to give a denominational unity or standing to the churches, but to meet a "present distress," a distress which it was conceivable might pass away by all the churches becoming able to carry on their work without extraneous aid, in which case the Union would, *ipso facto*, cease to be required, and therefore cease to exist. This remark applies solely to the constitution and aims of the Union at its origin, and for many years thereafter; it will require some modification, if regard be had to some of its later developments.

The effects of the institution of the Union became speedily manifest. Many pastors who had been compelled

to resort to secular work for support were enabled, through the help given by the Union, to give their undivided care to their pastoral and evangelistic work, and several of the churches were preserved from the extinction that threatened them, owing to the withdrawal of the support they had formerly received from the brothers Haldane. Eighty-five churches had been formed between 1798 and 1807, but this number had been greatly reduced by the secessions that took place in the latter year. Fifty-five churches joined the Union in 1813, and this number was afterwards increased by the addition of others that had stood aloof for a time. In the course of a few years the number of churches connected with the Union reached about one hundred, and at a later period exceeded that number; but the number never much exceeded or fell below that figure in any one year of the history of the Union until 1896.

For many years the supporters of the Union closely adhered to the distinctive objects for the promotion of which it was formed, viz., to afford aid to churches and pastors in maintaining the ordinances of the Gospel and in carrying on evangelistic work in various parts of the country. As can be easily understood, the meetings of brethren from all parts of the country once a year to hear the reports of the committee and to transact the business of the Union became an occasion of pleasant brotherly intercourse and Christian fellowship. "If no other benefit had accrued to the churches than the realisation of their fellowship promoted on these occasions, the spirit of sympathy and prayer excited and diffused through the multitudes of hearts and households for self-denying brethren and perishing souls, the formation of the Union would not have been in vain."<sup>1</sup> To the brethren in remote parts of the kingdom the annual meetings of the Union became the outstanding event of the year, while it became an occasion of happy social intercourse between them and ministers and members of churches in the towns in which the meetings were held, and where they were heartily welcomed and hospitably entertained.

<sup>1</sup> *Memoir of Greville Ewing*, p. 395.

No annual gathering was allowed to pass without one or more of the ministers from the country districts being invited to address the meetings, and to tell the story of his work in the district in which he laboured, and these addresses served to keep alive a feeling of personal interest in each of the good men and his work. Nor was a response wanting on the part of the pastors of town and city churches, for many of them—such as Mr. Ewing, Dr. Wardlaw, and others—visited the various churches in the north and other parts of the kingdom, moved not only by their desire to promote the work of the Union, but by the desire to renew the fellowship with brethren whom they had been led to respect and love for their work's sake, and to encourage them in it. Such an interchange of visits and intercourse had the happiest effect on the churches of the Union, and tended to knit them together in the best of Christian bonds—that of brotherly fellowship with each other and common service for Christ.

Notwithstanding the practical unanimity in regard to all the essential doctrines of the Christian faith which prevailed among the churches, and consequently the needlessness of any formal declaration of their faith and order, Presbyterians found it difficult to understand how a body of churches could be united except by their subscription to some doctrinal confession, by which the orthodoxy of those in the Union could be assured, and heretics kept out or cast out. They found it equally difficult to understand how a religious body could have its affairs managed without some such authority as resided in church-courts. Hence two charges were made against the churches of the Union, the one that their doctrine was of doubtful orthodoxy, and the other that the Union was virtually a church-court under another name. To the one charge the members of the Union were able to reply by appealing to the known teaching and religious faith common in all their pastors and churches, and which had never been seriously called in question. It might have been well had they dealt in the same way with the other charge—that of being Presbyterians in disguise. They could have appealed

to the reports given of the functions and work of the Union at the annual meetings, and challenged anyone to show that in managing the affairs of the Union any attempt had ever been made to interfere with the absolute independence of the churches. But some brethren were rather sensitive to the insinuations of those Presbyterians who alleged that the Union was, after all, a church-court, and exercised authority over its members and the churches. Accordingly, in 1848 it was agreed, though not without strong opposition, that there should be inserted in the rules of the Union a statement to the effect that "the Union shall not be regarded as, in any sense, an ecclesiastical court or corporation, possessing, or pretending to possess, authority over the churches, all such authority being contrary to the first principles of Congregational polity, but simply in the light of a Church-aid and Home Mission Society."

This addition to the constitution of the Union was intended to be explanatory of the main objects and functions of the Union, and to defend it from the suspicion or charge of being virtually a church-court exercising more or less authority over the churches. It may be questioned whether it served this purpose, and whether it might not have been a sufficient defence of such a charge for the Union to have gone on its way quietly doing its work as a church-aid and home mission society, without having regard to the misconception of its objects and aims by those who kept themselves in ignorance of both. It is significant of the great change that has taken place of late years to find that, whereas fifty years ago many Presbyterians seemed to find a difficulty in understanding how a number of free and independent churches could combine for mutual co-operation in the interests of these churches without being bound or controlled by some ecclesiastical authority, now the element of Presbyterian authority is so small, and Presbyterian churches have such a large freedom in the management of their affairs, that many Congregationalists fail to find any outstanding difference between them and those of the Congregational order, so far as the interference or control of church-courts is con-



cerned ; Presbyterians have now to defend themselves from being Congregationalists, instead of Congregationalists having to defend themselves against the charge of being Presbyterians, as was the case in former days. The change of view is to be welcomed as indicating a better understanding on both sides, and as affording the hope of a closer approximation of both parties to some common ground in regard to church principles and order.

Another change in the constitution of the Union was made in 1857 by the insertion in it of the qualifying condition that the Union consisted of "churches of the Congregational order, *in fellowship with each other.*" What led to this change appears to have been the circumstance that two churches connected with the Union had had a dispute, and had made it known that they were no longer in fellowship with each other, though in what particular ways this absence of fellowship was shown does not appear. The question then arose as to whether one or both of them could still be regarded as in connection with the Congregational Union. The qualifying clause requiring churches to be in fellowship with each other in order to connection with the Union was explained by a footnote to the effect that by this it was not meant that "every individual church must be in fellowship with every other individual church, but only that, in order to connection with the Union, every church must be in fellowship with the other churches generally in the district to which it belongs." While this change in the constitution really gave formal expression to the relations of the churches of the Union to each other which had for a long time been recognised, it indicated the large departure which had taken place from the original constitution of the Union. In that nothing more had been contemplated than the free co-operation of churches in aiding each other, and in supporting home mission agencies. Any fellowship or fraternity realised in this common work grew out of their co-operation, and was regarded rather as a valuable privilege associated with it than as a distinct aim in itself. Further, the fact that

most of the Congregational churches belonged to the Congregational Union was regarded as a kind of denominational distinction, marking them off from any churches of the Congregational order that had no connection with the Union, of which there have always been some. These two facts—that the association of the churches of the Union had come to be known and valued as “a fellowship of the churches,” and that connection with the Union had come to be recognised as a kind of denominational distinction—were formally recognised in the change made in the constitution in 1857, by which it was announced that the Union was no longer exclusively a church-aid and home mission society, but, as such, was also a fraternity of the churches, banded together for the purpose of mutual fellowship. One effect of the change was that, in addition to subscribing to the funds of the Union, which was the only condition of connection with it originally, churches joining the Union had to show that they were in fellowship with churches in their districts already belonging to the Union. Whether this change was a wise one has been doubted by many. It has been contended by those who have never viewed with favour this departure from the original character and aims of the Union, that it has had the effect of affording an inducement to Congregational churches to join the Union which have neither had much sympathy with the practical objects of the Union, nor have valued the fellowship of the churches enjoyed in carrying them out, but whose chief desire has been through connection with it to obtain a standing before the public which they might not otherwise have obtained.

In 1873 the idea of the Union being a fraternity of the churches, was further given effect to by an addition to its objects to the effect that it existed to “cultivate fraternal Christian affection, fraternal intercourse, and cordial co-operation in all that relates to the interests of the associated churches.”

A still further change was made in 1878. Prior to that year there had been no formal constituency of the Union.

The annual meetings at which all business was transacted were composed of pastors and members of the churches, and any resolutions proposed were carried by acclamation, as at the meetings of missionary or other benevolent societies. As there had seldom or never been any pronounced division of opinion shown at such meetings the need for defining the qualifications of those entitled to vote had not been felt until 1867. At the annual meeting of that year, however, a serious division of opinion was shown in connection with what was known as the "Cranbrook Case." The pastor of Albany Street Church, Edinburgh, had been invited to give an address at one of the forthcoming meetings of the Union in Edinburgh. In the interval between the invitation to him and the holding of the meetings, however, that gentleman had startled the community, and the Congregational churches in particular, by his public advocacy of views on prayer and other subjects that were denounced by many Congregationalists and others. In view of this feeling the committee of the Union felt bound to withdraw the invitation to Mr. Cranbrook to address any of the Union meetings, a step which was resented by him and by his congregation. At the annual meeting a motion was proposed expressing regret at the action of the committee, which was carried by a large majority of those present, most of whom were persons in connection with Albany Street Church. In the belief that the vote of this meeting did not express the minds of the members of the churches connected with the Union an adjourned meeting held next day virtually reversed the vote of the previous day by passing a vote of renewed confidence in the committee. Apart altogether from the case in connection with which this regrettable division of opinion was shown, there was a general conviction that the proceedings disclosed a defect in the constitution of the Union by the absence of any definition of the qualifications of those entitled to vote at the annual meetings. Membership of the Union had been loosely described as that of churches or members of churches in fellowship with each other agreeing to promote its objects

and contributing to its funds ; but inasmuch as the business was transacted by individuals present, there was no provision for ascertaining whether they attended and voted as representing themselves or the churches to which they belonged, and as in either case it was not possible at the time to ascertain whether they had been contributors or not, any vote taken at the annual meeting had but little value or significance as expressing the minds of the supporters of the Union generally. It was not until 1878, however, that any attempt was made to secure a voting constituency of the Union. In that year, after strong opposition by brethren who wished no change to be made, an addition was made to the constitution providing that the annual meeting should consist of (1) the pastor of each contributing church, (2) of one other representative where the membership of the church was under 200, (3) of a third where the membership was over 200, and (4) of an additional representative, irrespective of the number of its members, sending not less than £40 a year to the funds of the Union.

The last change of any importance was made in 1883, when a further defect in the constitution was supplied by directions being given as to the procedure to be followed in order to the admission of Churches to the Union, and their separation from it.

Many other minor changes were made in the constitution from time to time, chiefly in connection with the improved arrangements regarded as desirable for the greater facility in transacting the business of the Union ; but the changes of radical importance have been those already noted.

It may be well to note that all the changes in the constitution and modes of procedure in connection with the Union were made to meet the unforeseen difficulties of earlier years, and to remove some hindrances to the greater efficiency of the Union in the management of its affairs, that had been found in actual experience.

In addition to the Congregational Union there have been several other home-missionary associations which have done

valuable work in several parts of the kingdom. The "Paisley Society for Missions to the Highlands and Islands" was instituted in 1817, and supported many itinerant preachers in their labours. The "Edinburgh Itinerant Society" was instituted for the same purpose in 1816, and the labours of its agents were conducted chiefly during the summer months, and extended over a large part of the Highlands and Islands. There were also the "Perth, Angus, and Mearns Itinerant Association," and a similar association for Stirlingshire. Early in the century there was an association formed in Aberdeenshire for the purpose of carrying on home-missionary operations, and in 1848 it was revived under the name of the "Aberdeen and Banffshire County Association," but the name was changed in 1870 to that which it at present bears, "The Northern Association of Congregational Churches," and its operations now extend over the counties of Moray, Nairn, and Inverness, as well as Banff and Aberdeen. Meetings are held from time to time in the several districts for the purpose of preaching the Gospel and friendly conference on the part of ministers and members of churches. Expenses are defrayed partly from the income of bequests and contributions of members. This society is the last of many similar societies that existed in several parts of the country, and the good work it has done, as well as the success which has followed its operations, makes one regret that similar agencies do not exist in other parts of the country. Many years ago there was also a "Glasgow Congregational Union," which was instituted for the purpose of bringing into closer union the churches in the district, and for common effort in evangelistic and other work; but it survived for only a few years. A few years ago the Union was revived, but after a short existence it also came to an end.

## CHAPTER X.

### MINISTERIAL EDUCATION.<sup>1</sup>

THE difficulty of obtaining a regular supply of ministers to conduct services in the "Circus" in Edinburgh, and of evangelists to carry on the work of the society for the propagation of the Gospel at home, led Mr. Robert Haldane to think of a plan to educate a number of pious young men for the ministry. In a letter to the Rev. John Campbell, dated 6th October, 1798, he intimated his intention to send ten or twelve young men to Gosport, to be under the care of Dr. Bogue, with a view to the ministry. Various circumstances prevented this idea from being carried out, so far as Scotland was concerned, although Mr. Haldane gave effect to his purpose by securing, partly by personal influence and partly by pecuniary aid, that ten young men were sent to Gosport to be educated for the ministry in England, one of whom was the Rev. John Angel James, whom Dr. Bogue was wont to refer to as one of "Mr. Haldane's students." It was finally arranged that a class of young men should be placed under the care of the Rev. Greville Ewing in Edinburgh in 1799, and in May of the same year the class removed with Mr. Ewing to Glasgow. A second class commenced in January, 1800, at Dundee, under the care of the Rev. William Innes, who had gone to that place to take charge of a "tabernacle." This was intended to be a preparatory class, and was removed to Glasgow a year later to

<sup>1</sup> See also chapters xiii. and xx.

be under the care of Mr. Ewing, who had charge of it for fifteen months. A third class began in Dundee in 1801 under Mr. Innes, but owing to interruption by the students being required to supply preaching stations it was removed to Edinburgh, where the members of the class finished their preparatory studies in 1804. A fourth class began in Edinburgh under the care of Messrs. Aikman, Wemyss, and Stephens in 1802. A fifth class was organised in Edinburgh in 1803, of which Messrs. Aikman, Wemyss, Stephens, and Cowie were tutors, and was followed by a sixth class in the following year under the same tutors. The seventh class met in 1805 under the care of Messrs. Walker and Cowie, and was followed by an eighth class in 1806, under the charge of these gentlemen. The ninth class was under the charge of Mr. Walker from the end of 1807 till the end of 1808, when the seminary was given up.

The course of study in these classes generally extended over two years, with a vacation of six weeks in each year, and embraced English grammar and rhetoric, the elements of Greek and Hebrew—the last three classes had Latin in addition—lectures on systematic theology, and essays upon prescribed subjects. Each student, in rotation, delivered sermons before the class, the tutor making his remarks. One day in each week all were required to speak in rotation from a passage of Scripture appointed for that purpose, the tutor making concluding observations. The students were supported, had medical attendance given them when needed, class-books provided, and access given to a large and well-selected library. All this was done at the cost of Mr. Robert Haldane, who expended some £20,000 in this way. “Among the three hundred sent forth from these classes before they were altogether given up there were some choice spirits who, having got a start in learning, pushed on their private studies with vigour and obtained success.”<sup>1</sup> Of these were the Rev. John Campbell of Kingsland, Dr. John Pater-son of St. Petersburg, Dr. D. Russell, and William Orme. Of the rest it may be said that in their attainments they were

<sup>1</sup> *History of the Relief Church*, p. 402.

men fitted to meet the spiritual needs of the times in which they lived, that most of them were men of high Christian character, and that though in many cases they did not succeed in gathering large congregations, they were known and respected as men of unbending principle and Christian influence which extended far beyond the particular places in which they laboured, and that long after they had passed away their memory was recalled with gratitude and affection by many to whom their teaching and labours had proved a spiritual blessing.

That the change of views in regard to "mutual exhortation," the "plurality of elders," and baptism was followed by the giving up of the noble work of providing an educated ministry, which Mr. Haldane had so liberally supported, is one indication, among others, of the disastrous effects of the untimely disputes and divisions that took place prior to the year 1808. The sudden withdrawal of the financial support required for the classes left those who still adhered to the principles of Congregational church-order in a serious difficulty. Recognising, as they all did, that an educated ministry was necessary for the churches, they were at a loss to know how it could be provided. There was one man, however, who on this occasion, as well as in connection with other difficulties, proved a wise and helpful adviser—the Rev. Greville Ewing. Some years before the classes were given up he—in 1804—drew up a "Memorial concerning a Theological Academy," in which he stated that it was thought advisable by many of the brethren that, in addition to the classes already in existence, an academy should be instituted by the churches themselves. "The laudable exertions of an individual, and the success that had attended them, instead of preventing should provoke us to imitation in this labour of love of which the magnitude was daily becoming more apparent."<sup>1</sup> While the proposal of Mr. Ewing was not meant to interfere with the classes conducted at the time and supported by Mr. Haldane, it is probable that already the fear was beginning to be felt of having such an important

<sup>1</sup> *Memoir of Greville Ewing*, p. 320.



work in the hands of one man and exposed to all the risks of dependence on his individual support, and there was a strong feeling that it would be an advantage to the churches themselves, and serve to stimulate their interest, if they had an institution of their own and supported by themselves. The biographer of Mr. Ewing recorded that the memorial, "being submitted to some influential persons, they discouraged its publication, and it was for a time laid aside."

In 1808, when the classes supported by Mr. Haldane were given up, Mr. Ewing found a fitting opportunity for renewing the proposal he made four years previously, and he published "A Memorial on Education for the Ministry of the Gospel," in which he gave in detail his views as to how the theological institution or academy he proposed should be conducted, and sketched a scheme of study for young men entering it. An examination of his scheme clearly indicates that the subject was not a new one to him, but that it had engaged his earnest thought for many years. His own ripe attainments as a theologian and Biblical scholar specially qualified him for dealing with the subject of ministerial education, and the zeal he had shown while tutor of Mr. Haldane's classes in seeking to inspire his students with the love of sacred learning was gratefully remembered by those of them who had entered the ministry. The "Memorial" was supported by two men of weighty judgment and of great influence—Messrs. Russell of Dundee and Mr. Orme of Perth—in an "Address" which they sent to the churches, and which served to stir up increasing interest in Mr. Ewing's proposal. At length, in 1811, a numerous and very interesting meeting of pastors and brethren belonging to various churches, called by circular, was held in Glasgow on 13th March, at which it was agreed to form the "Glasgow Theological Academy." Dr. Wardlaw and Mr. Ewing were requested to be its tutors, and a plan of education was presented, "embracing Latin, Greek, and Hebrew, logic, natural philosophy, mathematics, general history, and theology, connected with a comparative view of philosophical and Christian morality.

The course was to be four years, five if necessary. The more advanced branches of classical learning were to be obtained at the university, the expenses of which, as well as the support of the students, in cases requiring it, were to be borne by the funds of the institution, this support to be continued for one year at least after the commencement of their ministerial labours, if within that time they did not obtain a ministerial charge. All persons received as students were to be recommended by their respective pastors, with consent of the churches to which they belonged, decided piety being a qualification indispensable.”<sup>1</sup>

That, in pleading for the funds necessary for the support of the Academy, the tutors and committee of the Academy felt called upon not only to state the grounds on which such an institution deserved and called for the support of the churches, but to defend it against the objections known to exist in the minds of many to any such education for the ministry as the Academy sought to provide, was a clear indication of the extent to which the views of the Messrs. Haldane and others as to an educated ministry prevailed. The scheme was assailed with vehement earnestness by Mr. William Ballantine and others in several pamphlets published shortly after the appearance of Mr. Ewing’s “Memorial,” on the grounds that it was unscriptural, unnecessary, and dangerous. The following extract from a pamphlet by Mr. Ballantine published in 1809, in reply to Mr. Ewing’s “Memorial,” may serve to indicate how he and the party he represented and largely led viewed the modest and reasonable proposals of Mr. Ewing: “As you have called on the churches to have seminaries of education for the ministry of the Gospel, I would entreat them to consider that there is no warrant for them in the Word of God, that they are inventions of men, and destructive to Christianity. I would also beseech them to walk in the commandments and ordinances of Christ for their edification, which, if they do, they may rest assured that schools of divinity are altogether foreign to the nature of Christ’s kingdom.”

<sup>1</sup> *Memoir of Greville Ewing*, p. 379.

“It was of immense advantage to the successful commencement of the Academy that Mr. Ewing and Dr. Wardlaw enjoyed the full confidence of their brethren, and at their unanimous request undertook the conduct of the enterprise; for, while they were appointed tutors having the entire control and direction of the education of the students, and served without salary, one of them (Dr. Wardlaw) had to act as secretary when the correspondence was necessarily heavy, and both had to deal with applicants when, as appears from the early minutes, it was necessary to travel to a distance to gather the testimony required to satisfy themselves and the committee. For twenty-eight years their generous services were rendered without remuneration, with a zeal and devotedness beyond all praise. Afterwards it was felt that the churches ought no longer to allow the tutors to labour gratuitously. In May, 1839, Mr. John Morell Mackenzie, a brother beloved, who had previously rendered assistance in the work of the Academy, was requested to give his undivided services to the institution, and was appointed resident tutor at a salary of £200. Mr. Ewing died in 1841, and Mr. Mackenzie in the memorable shipwreck of the ‘Pegasus’ in 1843. Dr. Wardlaw died in 1853.” “In 1846 Mr. Alexander Thomson, who had succeeded Mr. Mackenzie as pastor of the church in West Nile Street, Glasgow, was appointed to the chair vacant by his death, and, associated with Dr. Wardlaw, gave great satisfaction as tutor till 1855, when he removed to Manchester. In 1855 Dr. W. Lindsay Alexander was appointed professor of Systematic Theology, and Dr. Gowan professor of Biblical Literature. The institution was then removed to Edinburgh, and received the more appropriate designation of the ‘Theological Hall of the Congregational Churches of Scotland.’”<sup>1</sup> The late Rev. Gilbert Wardlaw served the Academy as tutor for a time in 1845, and the Rev. William Swan in 1844-5. Dr. Alexander continued to act as professor until 1882, when he retired

<sup>1</sup> *Address by the late Rev. G. D. Cullen at the Jubilee of the Congregational Union in 1862.*

and his retirement was followed by that of Dr. Gowan in the same year. The late Rev. James Robbie was professor from 1872 until 1879, when he resigned. In 1884 the Rev. Dr. D. W. Simon was appointed principal and professor of Systematic Theology, and continued in office until 1893, and in 1894 was succeeded by the Rev. Dr. J. M. Hodgson. The Rev. A. F. Simpson, M.A., was appointed professor of Biblical Literature in 1885. On the union of the Hall and that of the Evangelical Union in 1897 the Rev. Dr. William Taylor and the Rev. A. M'Nair, M.A., were added to the staff of professors.

For a period of four years—from 1874 to 1878—the late Rev. John Blacklock conducted classes in Arran, with the view of training young men having a knowledge of the Gaelic language for service as evangelists and pastors of churches in the Highlands. The attendance varied from four to thirteen, and the reports of examiners appointed by the committee of the Theological Hall bore testimony to the benefits received by the students from attendance at the classes.

During the earlier years of its history the Glasgow Academy required only a comparatively small income for its support, owing to the tutors having generously given their services without a salary, and there was therefore the less demand on the liberality of the churches on its behalf. When, however, the salaries of professors had to be paid, though until within the last twenty years these were very small, the expenses increased; but in course of time the growing prosperity of the descendants of the earlier Independents manifested itself in the increasing income of the Hall, especially from individual donations, and within the last forty years it has received large personal subscriptions and endowments. Foremost among these have been the gifts of the late Miss Baxter of Ellangowan, who, before her death in 1884, made over to trustees for behoof of the Hall, the sum of £10,000 in London and North-Western Railway Stock, the income of which is used in providing for the salary of the principal of the Hall, who must also be professor of

Systematic Theology, and take general charge of the students; a second donation took the form of an endowment of the Baxter Scholarship, the income of which (amounting to £100) is given to a student approved by the Trustees for the purpose of enabling him to continue his studies at a university or privately, under the direction of the Trustees; a third gift was in the form of premises purchased by Miss Baxter for £4000 in George Square, Edinburgh, for use as a place of meeting for the professors and students; and a fourth gift was in the form of a legacy of £2000 bequeathed to the funds of the institution. The sums thus given by Miss Baxter amounted to over £18,000. In addition to the endowments mentioned there are also the following: The Whitelaw scholarship, capital £625, annual income £25 18s. 2d.; Fraserburgh bursary, capital £481, income about £20; Wemyss bursary, capital £500, income about £20; two Smith bursaries, annual income of each about £20; David Russell bursary, income about £20; Lindsay Alexander bursary, income about £20; John Pillans bursary, £20. On the Union of the two Halls in 1897 the following bursaries belonging to the Evangelical Union Theological Hall were added; the Bowie bursary, capital £681 15s. 11d., income £30; the Thomson bursary, capital £150, income about £6; and the Wilson bursary, capital £100, income £3. These scholarships and bursaries are awarded to students either by competition or at the discretion of the committee.

The course of study for students has varied in duration during the history of the Academy and Hall. In the earlier years of its existence the winter was occupied by the students in giving attendance at classes in the University, while during the summer months they attended lectures by the professors of the Hall, and took part in other exercises. At a later period students attended both the Hall and University during the winter, and had the summer months as a vacation, during which time, however, most of them were engaged in preaching. Later still, the original arrangement of a nine months' course each year was reverted to.

During the last few years, however, a considerable change has been made in regard to the course of study.

The Committee now require that all students shall have completed their Literary Course at the University, and either to have graduated or to be prepared to pass a satisfactory examination, before their entrance upon the Theological curriculum of the Hall. At present, the Theological Course begins in May, and consists of three Summer Sessions and two Winter Sessions. At the beginning of their Literary Course, students may apply for enrolment on the books of the Hall, and if received, they have the privilege of attending Elementary Classes at the Hall in Hebrew, Greek Testament, and Homiletics, during the Summer Sessions prior to the commencement of their Theological course. From the beginning of the institutions now combined, the aim has been to give first importance to the personal character of the applicants for admission to the Hall, and their fitness for profiting by its advantages, and to send forth from it with their recommendation only those who, in the judgment of the professors and committee, have proved themselves to be qualified for the work of the ministry.

The foregoing sketch of the history of ministerial education in connection with Scottish Congregationalism very clearly shows how thoroughly the churches dissociated themselves from the narrow and mischievous tendencies and views of the men who early in the century sought to cast contempt upon an educated ministry. The men who came to the rescue of the churches from the evil effects of this pernicious teaching were really the saviours of the churches from the destruction that overtook others of them as the result of opposition to, and lack of provision for, an educated ministry. Even more than this can be said: for there can be little doubt that it was the alarm caused by the prevalence of views unfavourable to the education of young men for the ministry that led many to give it greater importance and prominence in their work for the churches than they otherwise would have given.

## CHAPTER XI.

### DIFFICULTIES AND ENCOURAGEMENTS.

THE institution of the Congregational Union not only saved many churches that were threatened with extinction, but had the effect of enabling those that survived the troubles of the early part of the century to carry on their church and evangelistic work with increased efficiency and comfort. The union of the brethren in a common cause in which they were all interested tended to consolidate them as a religious community, and to afford them increasing fellowship in their frequent association and co-operation. The fact that for some thirty years subsequent to the formation of the Union there were few events of an outstanding character in the annals of the churches of itself indicates that, at least, a period of peace and unity succeeded the troublous times that preceded the institution of the Union. It can hardly be said, however, that there was any great increase in the number of churches during that time, and they did little more than hold their ground. There were several causes which operated against their numerical increase.

In the first place, many of the churches which were planted in the early part of the century were unfavourably placed as to population. In many instances the Congregational church was situated in a small town or village, which was used as a centre of evangelistic work on the part of the pastor, whose labours were in many cases

devoted to the work of evangelisation in the neighbourhood or in remote itinerancies, especially in the summer months. While he was thus engaged in earnest and useful work during the week he was able to give all the less time and attention to the requirements of his own church or those of the place in which he lived, with the result that the church remained weak in its membership.

In the second place, it was found that the gifts and abilities required to make a useful and successful evangelist were not often accompanied by those necessary for the pastoral office, and thus earnest and successful itinerant preachers were often found to be lacking in the faculty of managing a church and attracting people to its services. Not a few of the good men whose praise was in all the churches ministered as pastors to small churches, which, after the first few years of the pastorate, either remained stationary or decreased. This was the case with many of those churches which were under the care of the men who went forth from the theological classes supported by Mr. R. Haldane, and under whose preaching many of the churches were formed. These men were, chief of all, evangelists who gave their whole strength to the preaching of the Gospel in destitute parts of the kingdom. Many of them were men of intellectual ability, but they had not been trained to those habits of study necessary for the continuance of an edifying and interesting ministry of the Word; and the earnest and impressive sermons they preached while itinerating, and for a few years after they had settled as pastors, ceased to awaken the same interest they originally stirred in hearers; the repetition of the same round of preaching year in and year out with but little variety of thought or illustration became somewhat wearisome to hearers, and rather repelled occasional worshippers. But for the high respect, and even admiration, in which the Christian character of many of these good men was held, and the singular purity and unselfishness of their lives and labours, they could not have kept together the churches to which they ministered, small as these were.



In the third place, many churches—especially in the Highlands—became extinct owing to emigration, and the decrease of population from other causes. In one instance, so large was the exodus of people from the place in which the church was situated that the pastor found that in order to retain his flock he must emigrate with them, which he did.

In the fourth place, while the controversies that led to division among the early churches had to a large extent ceased, there still remained one outstanding cause of division and separation which has always more or less affected Congregational churches, viz., difference of opinion in regard to the ordinance of baptism. Many of the original Congregational churches adopted Baptist views, and even after the first great division in 1808, when a large number followed the Haldanes in their Baptist sentiments, difference on this question from time to time led to secessions from many of the surviving churches, and greatly weakened their membership. Indeed, throughout the history of Congregationalism in Scotland, Baptist churches have been recruited in their membership very largely from Congregational churches, and although this circumstance has not affected the strength of Congregationalism as a church-system, seeing Baptists are also Congregationalists, it has always had an adverse effect in keeping back the increase in membership of churches distinctively known as Congregational.

In the fifth place, in addition to these causes of hindrance to the increase in number of the churches there ought to be mentioned one of an outstanding nature which operated most powerfully of all. That was the condition of church-membership which was insisted on by all the churches—that every applicant was required to make personal confession of faith in Christ as Lord and Saviour, and that such evidence of the reality of this faith and of conduct consistent with it should be given as would satisfy the church. In the earlier days of the churches in the end of last century and beginning of the present, when professed converts were numerous, there was not the

time or opportunity for the somewhat inquisitorial examination of applicants for membership which was made at a later period, when converts became fewer, and when cases of application could receive more attention than they had in earlier days. Every application was examined with scrupulous care, and while pastors and brethren of the churches manifested a real and friendly sympathy with all who sought admission to the church, and a desire to welcome all who manifestly were sincere Christians, they made the process of admission to the church an ordeal that repelled many who might otherwise have strengthened the church by their accession to it. The people of Scotland have always been reserved as to personal religious experiences, and even those whose character and spirit have left no doubt in the minds of others as to their genuine piety have been unwilling to acknowledge that they were really Christians in the sense of having a conscious faith in Christ as their personal Saviour, fearing lest any confession of this kind might savour of presumption on a matter which they have for generations been taught to regard as depending chiefly on the inscrutable decree of God. They were, at least at the period to which reference is now made, disposed to regard with aversion the assertion respecting anyone that he was an undoubted Christian, and with even greater aversion any declaration of this kind regarding themselves. This feeling was fostered to a great extent by the religious teaching they received, both through the Westminster Confession of Faith and the Shorter Catechism, and also of the preachers of the time, as well as by the practice that obtained in regard to admission to the membership of the church among Presbyterians. The question as to the religious experience of anyone applying for admission to churches of the latter order was carefully avoided, all that was required being "competent religious knowledge and consistent walk." The possession of religious knowledge was ascertained by ability on the part of the applicant to answer certain questions, chiefly from the Shorter Catechism, and the "consistent walk" was proved by the absence of

any known conduct inconsistent with religious profession. It became evident therefore that owing to the practice of Congregationalists in giving chief prominence to the personal faith in Christ of an applicant, inquiry as to which was avoided by Presbyterians, increase of membership among the former was hindered by causes that did not operate in the case of the latter. In the one case the religious decision expected was so positive and personal that only those who were prepared humbly to confess themselves believers in Christ thought of applying for admission to a Congregational church, while in the case of Presbyterians the requirements as to membership were of so negative a nature that all persons on reaching a certain age were expected to join the church.

While it is admitted that the practice of Congregationalists and Presbyterians was diverse on a point of radical importance, there can be no doubt that the difference was exaggerated to the disadvantage of Congregationalists by the loose assertions of Presbyterian ministers and others to the effect that Congregationalists required something like assurance of personal salvation on the part of applicants, and that the church examining and admitting them virtually presumed to determine their spiritual condition, and to "judge the heart," which can be done by God alone. Notwithstanding the repeated disavowal of any such intention, the insinuation or charge continued to be persistently made, and even at the present time is made by many whose ignorance or recklessness of assertion is less excusable than those of the Presbyterians of a former time. Even at the time when the pastors and churches of the Congregational order in Scotland regarded it as a duty both to the church and to the applicant to warn him of the danger of making a merely nominal profession of religion, and of the necessity of having the experience of a spiritually-awakened life, they never presumed to pass judgment on the spiritual condition of anyone, but simply sought to remind applicants that only as they were sincere followers of Christ would church-membership prove of any real spiritual advantage to them

or to others through them; and all that any church dared to declare for itself was that approved applicants should give such evidence of their faith in Christ as warranted the church in welcoming them into its fellowship. But they never failed to remind those who desired to come among them that the judgment as to the spiritual state of anyone was God's alone. At the same time, there can be little doubt that the practice of requiring or expecting a more or less detailed account of the religious experience of applicants was carried to unwise and needless excess, and operated as a great discouragement to many who had the desire to join the church. In the course of time a more wise and consistent course came to be followed by Congregational churches, which, while still continuing to give chief prominence to personal faith in Christ as the essential qualification for church-membership, require no more than a humble and simple declaration of such faith, along with such evidence as may be available as to consistent conduct, leaving to the applicant to choose whether the confession be made in more or fewer words. It has been found that the best safeguard against the admission of those who are unworthy is the known character of the particular church as a community of Christians whose known spiritual life and aims are such as to encourage those only to seek connection with it who regard the fellowship of Christians as a spiritual help to themselves, and as affording opportunities for extending the kingdom of Christ among men.

During the period now under review, the benefits the churches received from the institution of the Glasgow Theological Academy became increasingly apparent. Reference has already been made to the somewhat slender equipment for the ministry the men had who went forth from the classes supported by Mr. R. Haldane, and the consequent disadvantage under which they laboured in the work of their ministry. By the institution of the Academy a large advance was made in the arrangements for the education of the students who attended its classes. Greater care was taken in the selection of students, more

importance was attached to their literary culture by attendance at the University being required, and the theological classes were more numerous and extended over a much longer period than had formerly been thought necessary. Indeed, comparing the course of theological study in the Academy with that required in other institutions of the kind in Scotland, the advantages enjoyed by the students were, at least, equal to those of any other divinity hall in the kingdom. One result of this was that in the course of time Congregational ministers came to be regarded as educated and cultured men, and there was no longer room for the taunt of former years, that they were only "vagrant preachers." Nor was this the only result of the institution of the Academy. The new generation of ministers were better instructed in Congregational principles than their predecessors had been. The theological classes supported by Mr. R. Haldane in the early years of the century were intended mainly for the training of evangelists who were not expected to profess being Congregationalists in principle. They were drawn from the Established Church, the Relief Church, and from the Burghers and Anti-Burghers, but the only qualifications required were "genuine piety, talents susceptible of cultivation, and a desire to be useful by teaching and preaching the words of eternal life." Church-polity appears to have had no place, or a very small place, in the teaching of the tutors, with one exception, and the men who went forth from the classes in many cases had but hazy views of principles of church-order. It was probably owing to this that the pastors drawn from most of these classes were ill-fitted to deal with the difficulties and disputes that arose in their early ministry. The exception referred to was that of the Rev. Greville Ewing, of whose teaching one of his students said that by the faithfulness with which he sought to make the Bible its own interpreter, "Congregational principles insinuated themselves, almost imperceptibly, into the minds of the students." It is significant to note that it was from the classes of Mr. Ewing that the men went forth who afterwards became

convinced and decided Congregationalists, and who stood faithfully to their principles in a time of unsettlement and secession. So large a share had Mr. Ewing in the exposition and defence of Congregational principles that one of his students declared that "in originating and extending Congregationalism in Scotland Mr. Ewing was honoured, under God to be (I do not hesitate to affirm) the chief instrument. He was not only the beloved tutor of the first band of Congregational ministers, but also the able and ready advocate of their principles, both from the pulpit and the press, in whatever form he found them misrepresented or attacked." When, therefore, Mr. Ewing became one of the tutors of the Glasgow Academy, and had as his colleague so able and convinced an exponent and defender of Congregationalism as Dr. Wardlaw, ample provision and security were obtained for the adequate teaching of the students in the principles of church-polity which they were expected to apply as pastors of churches. The loose and imperfect view that had hitherto prevailed among many of the early preachers regarding church-order gave place to the convictions of men who had been taught to hold clear and consistent opinions on all matters connected with the regulation of church-life, and the men who went forth from the Academy became notable for the faithfulness and intelligence with which they sought to apply the principles they conscientiously held. The effect of this was that under such men the churches enjoyed freedom from the distracting questions that had arisen in former days, and the members had a more intelligent appreciation of the principles they professed than those who had gone before them.

In the course of the twenty or more years that preceded the "Disruption" of the Established Church in 1843 there were many movements of a religious and political nature—such as the Socinian and "Apocrypha" controversies, the anti-slavery movement, the abolition of the religious tests, Catholic emancipation, etc.—in connection with which Congregationalists had their share, and found opportunity for exhibiting the liberal principles they held in their

application to both religious and political affairs; but as their relation to these movements was only of an indirect nature, there is the less need for detailed reference to them. There was, however, one great movement, known as the "Voluntary Controversy," in which they took a keen interest, and in connection with which they found opportunity for declaring their principles as free-church men, and in promoting which one of their number—Dr. Wardlaw—rendered distinguished service.

The political agitation which resulted in the passing of the Catholic Emancipation Bill in 1829 and the Reform Bill in 1832 had the effect of calling public attention to the abuses that existed in connection with the Established Churches in Great Britain. The exposure of some of these led to the formation of two parties, the one holding that the remedy for existing evils was to be found in the removal of acknowledged abuses, while the other held that the only effectual remedy was in the abolition of civil establishments of religion altogether. In Scotland the "reform" party consisted of ministers and members of the Established Church who complained of the grievance that existed in connection with that body owing to the enforced settlement of ministers presented by church-patrons on unwilling congregations, and who demanded that the right of a majority of the congregation to "veto" such presentations should be acknowledged. The agitation in favour of this reform—which came to be called the "Ten Years' Conflict"—resulted ultimately in the disruption of the Established Church and the formation of the Free Church. But while this agitation was going on in the Established Church another had arisen outside of it, which had been originated and maintained by those who objected to all national establishments of religion, and who belonged to the various non-established churches in Scotland. Hence the somewhat mixed nature of the controversy which ensued. On the one hand those belonging to "dissenting" churches were in full sympathy and agreement with the reform party in the Establishment in their desire and effort to obtain

freedom from the evils of patronage, but declared that this was only one of many abuses arising from connection of churches with the State, and that the full remedy for these was in the abolition of that connection. On the other hand, the reform party in the Established Church were as determined upholders of the connection as ever, and vehemently opposed and denounced the principles and aims of the "voluntaries." Various grounds were taken by the latter in support of their position. Some objected to civil establishments of religion on the ground that, as a principle of political economy, it was in the interest of the State—that is, of the whole nation—that the support of religion should be left to the operation of the ordinary law of supply and demand; others held that it was no proper function of the State to interfere with the instruction of the people, or to favour or repress particular opinions or beliefs, religious or other; and others held that inasmuch as it is the duty and privilege of Christians to provide the means of supporting the ordinances of the Gospel, and equally their duty to acknowledge the authority and guidance of the Divine Head of the church alone in the regulation of its affairs, it was entirely outwith the province of the civil magistrate to use the national funds in support of particular churches, or to interfere with these in the management of their affairs. Of the dissenting churches, the Secession Church appears to have been the least prepared to take common ground with other voluntaries, owing to its opposition to the Established Church having been mainly confined to a protest against the particular forms of oppression from which its fathers and founders had suffered, but, "having been directed by a train of events into the right path, they gradually pushed their principles to their legitimate consequences, and began to discern the impropriety of all religious establishments whatever."<sup>1</sup> The Independents, while not ignoring the political injustice of civil establishments of religion, founded their opposition to them mainly on the ground that they were unscriptural and

<sup>1</sup> *History of Relief Church*, p. 458 ff.



opposed to the very nature and teaching of Christianity; and the Relief Church, as might have been expected from its traditional connection with Independency, took the same view.

For a time, Congregationalists held themselves somewhat aloof from the voluntary controversy, finding it had assumed too much of a political complexion to their taste; but as the years passed on they were drawn into the conflict. Their best representative, both in his teaching and action, was the Rev. Dr. Ralph Wardlaw. Avoiding as much as possible the discussion of the question at issue on political grounds, he took his stand on Scripture, and in many sermons and addresses expounded his views. So great was the impression produced by his treatment of the subject that he was invited by the Deputies of the "Three Denominations of Protestant Dissenters" in London to deliver a course of lectures on the subject, which he did in 1839. In the discharge of this duty Dr. Wardlaw found a fitting opportunity for giving expression, not only to the views held by Independents in regard to the application of the principles of civil and religious liberty which had throughout their history been maintained by them, but also to the supreme regard in which they held the Scriptures as the source of final authority in all matters affecting the Christian faith and Christian Churches. The main positions he sought to establish were these: "1. That in the New Testament there is no recognition whatever of the authority of civil rulers in matters of religion; 2. That in the New Testament the maintenance and progress of the Church's interest are, with all possible explicitness, committed to the Church itself; 3. That all imitation of the ancient Jewish constitution, in this particular, is, from its very nature, impossible, and, were it possible, would not be warrantable." The lectures were published and obtained a large circulation, and have been acknowledged by many to have been one of the most helpful and valuable contributions to the cause of voluntarism. Although sixty years have elapsed since their publication their clearness

and comprehensiveness of statement, and their force of argument, make them as suitable to the present time, in which the principles discussed are still exciting interest, as they were to the time when they were delivered.<sup>1</sup>

<sup>1</sup> *National Establishments of Religion*, by Ralph Wardlaw, D.D.





REV. GREVILLE EWING, 1767-1841.

REV. RALPH WARDLAW, D.D., 1779-1853.

REV. DAVID RUSSELL, D.D., 1779-1848.

REV. JOHN WATSON, 1777-1844.

REV. W. LINDSAY ALEXANDER, 1808-1884.

## CHAPTER XII.

### TWO DISRUPTIONS.

SPEAKING at a meeting held in Aberdeen in the year 1843, a few weeks before the Disruption of the Established Church of Scotland, the late Principal Dewar, of Marischal College (who had begun his ministry as an Independent in Breadalbane), said that "the future historian of the Church will have to say that the Congregationalists have done much to bring about the present crisis in the Church of Scotland."<sup>1</sup> This testimony was true. The revival of evangelical religion which took place in the Established Church, and one result of which was the Disruption of 1843, was largely owing, in the providence of God, to the labours of the Congregational ministers, who went over the length and breadth of the land preaching the Gospel of Christ, so that there remained few places which had not been visited by them on their great mission. The fruits of that faithful and earnest service for God and men were shown in the rise and progress of the Congregational churches, and in the gathering into them of many of the most pious and exemplary Christians of the time; but, so far as numbers were concerned, this was probably the smaller result of the labours of the good men who carried the knowledge of the Gospel throughout the land. Every denomination in Scotland reaped the advantage of the revived interest in true religion which came to be manifested. Many belonging to other

<sup>1</sup> *Congregational Magazine* of 1843, p. 245.

denominations resorted to the places where the "missionaries" preached, received spiritual blessing, and became more earnest members of the churches to which they belonged. Had it not been for strictness of communion on the part of the Congregationalists, many would have joined their churches, but from an exaggerated idea of this they refrained from doing so. But there can be little doubt that in the revived spiritual life of such persons the churches of which they were members became all the stronger and more earnest in their evangelical spirit, and thereby prepared the way for that large advance of evangelicalism which, more than aught else, led to the Disruption. Among the ministers also there was awakened a spirit of greater zeal. "A more pointed manner of preaching was adopted by many. There came to be more discrimination of character. The unfettered freeness of the Gospel was more fully proclaimed, while its practical influence was more distinctly unfolded. In the course of time there appeared an increased and increasing number of evangelical ministers in the Establishment, and a beneficial influence was found to operate upon other denominations." In this way the influence of the early Congregationalists extended far beyond the small body of churches of that connection, and in view of the large extension of evangelistic and similar Christian work of which they had been pioneers, they could say that they had indeed laboured, and other men had entered on their labours. It was but natural that the Congregationalists of 1843 rejoiced in the evangelical revival which brought about the Disruption, for in the earnest religious spirit manifested, and the principles for which those who led the Disruption party contended, they found a renewed testimony to truths and principles which they had firmly and earnestly held for many years. Although, so far as their own churches were concerned, the Disruption was an outside movement, it was one that had their fullest sympathy, and in the success of which they all rejoiced.

The Disruption affected the Congregational churches in two ways. On the one hand, they could not but sympathise

with the protest of Free Churchmen against the denial on the part of the Government of the day of the liberty claimed by congregations of the Established Church to choose their own ministers. Although the claim they made was a very limited one, and came far short of that which the "voluntaries" of the time supported, who desired freedom from all State patronage and control, yet it was regarded as a step in the right direction, and the hope was cherished that it might be followed by still further developments in the direction of obtaining full freedom from State control. Probably had they anticipated that the Free Church party would maintain the same "anti-voluntary" attitude after the Disruption they had taken before it, and by claiming to be the "Church of Scotland" virtually ignore and waive aside their dissenting brethren, the latter might have been more reserved in their congratulations; but at the time they could only see a large body of Christian people prepared to make heroic sacrifices in maintaining their protest against the unwarrantable interference of the civil authorities with the religious liberties of the people, and wish them full success in their great enterprise. On the other hand, Congregational churches suffered not a little by the Disruption. For many years prior to that event their places of worship had been attended by members of the Established Church, who desired preaching of a more evangelical kind than they found in that body. It was the habit of many of these to be regular hearers and seat-holders in Congregational churches, and to attend the churches of which they were members only once or twice a year, at the season of the communion. The connection was even closer than this, for many of them welcomed the visits of the Congregational minister as if he had been their own pastor, and showed much practical sympathy with the work of the churches and the institutions in connection with them. The Disruption changed all this. In the course of a few years few of those who had been wont to worship in Congregational churches were seen there, but attended the new Free Churches. They had never given up either their

nominal connection with the Establishment or their Presbyterian views of church-order, and naturally when they found places of worship and a ministry congenial to them their connection with Congregational churches came to an end. This exodus of hearers adversely affected the churches both in regard to the number of hearers and also financially, and increased the difficulty of many of them of supporting the ordinances of the Gospel among themselves. The fact, too, that the Disruption was not only an ecclesiastical movement but a religious revival which had been going on for many years, and that it resulted in a large increase of earnest evangelical preachers throughout the land tended to make the preaching and evangelical spirit of Congregationalists less distinctive among dissenters than they had been in former years. Further, Free Churchmen had secured all the freedom they could hope for at the time, but they retained the traditions of the Established Church, especially in regard to qualifications for church-membership, and continued to have the "promiscuous" communion of the church they had left, though, owing to the fact that they had among them the most earnest members of the Established Church, their membership was not so purely nominal as that of the latter body. Prior to the Disruption, Congregational churches had been exposed to the temptation to relax their terms of membership by avoiding the requirement of personal piety in order to church-membership, so as to make an open door for many who would have joined them but for their insistence on personal faith in Christ as a condition of membership; and it is to their credit that they in no case swerved from their distinctive principles in order to have an increase of numbers. Owing to the Disruption, they became more isolated from persons of other denominations than they had been before; for in Free churches many of those who had resorted to Congregational churches found evangelical preaching, which to them was of chief importance, and they were therefore disposed to be all the more tolerant in regard to the prevalence of "mixed" communion, which, however, they professed to regret. And



thus accessions to membership from among hearers in Congregational churches became fewer than in former years.

In 1839 there was a remarkable revival of religion among many of the Congregational churches in Scotland, the spirit of which continued for some years. "Protracted meetings," as they were then called, were held in churches in Edinburgh, Glasgow, Dundee, Paisley, Dumfries, Kilsyth, Hawick, Alexandria, Anstruther, and other places. Many conversions were reported, new churches were planted in places where none had existed before, and the membership of all the churches in places where the meetings had been held was largely increased. There had been no such extensive spiritual movement since the beginning of the century, and the gratifying results of the earnest preaching of the Gospel which was carried on recalled the best days of the Haldanes and those who had been their fellow-labourers over forty years before. But, just as that earlier movement had been followed by trouble to the churches, so this later spiritual work was followed by divisions of an almost equally regrettable kind. In one respect the rupture of fellowship relations between some of the churches was caused by difference of opinion regarding matters of more vital importance than those of the somewhat petty nature which disturbed the peace of the churches at the earlier date. It affected the work of preachers of the Gospel in a very direct manner, inasmuch as it involved a difference of view in regard to the presentation of the teaching of the Bible concerning the work of Christ and the Holy Spirit. In order to understand the points on which difference arose it is necessary to have in view what may be called the "doctrinal" positions held by Congregationalists during the first forty years of the century.

When the pioneers of Scottish Congregationalism began their work towards the close of the last century there was little or no difference between them and Presbyterians regarding the leading doctrines of the Christian faith. Their outstanding differences were confined to questions of aims and methods of Christian work and church-order; but,

substantially, the doctrines preached by both Congregationalists and Presbyterians were the same. The former as fully adhered to the Westminster Confession of Faith as the latter, with the exception of those parts of it relating to church-order and the functions of the civil magistrate in regard to religion. So early as 1816 Mr. R. Haldane had given an exposition of the Epistle to the Romans in which the Calvinistic position with regard to election, the limited extent of the atonement, and cognate doctrines were maintained with characteristic earnestness, and his brother shared his views. Such men as Mr. Ewing, Mr. Aikman, and others took the same position. It was not until 1830 that there was any distinct departure from the "Confessional" view of the work of Christ; but in that year Dr. Wardlaw, in a work on the "Extent of the Atonement," maintained the position concerning the atonement of Christ, that, in principle, it is a "vindictory manifestation of the righteousness of God, in order to the free and honourable exercise of His mercy." He advocated the view that the atonement was a remedy of universal sufficiency, and on that ground sought to vindicate the "unconditional freeness of the Gospel." While thus maintaining the universality of the atonement, Dr. Wardlaw held that it was limited in its efficiency by the purpose of God in election—a purpose effectually carried out in the bestowment on the elect of the special influence of the Holy Spirit, in virtue of which they are led to accept the Divine offer of salvation. This view of the work of Christ was known at a later time as "Moderate Calvinism," and was held by many English Congregationalists. It was a view that differed from that of the Calvinists holding the Westminster Confession on one point chiefly, viz., the *extent* of the atonement, the latter holding that the atonement was limited to the elect only, and its benefits secured to them by the bestowment of the special influence of the Spirit, while Moderate Calvinists held that the atonement was of universal sufficiency but of limited efficiency. Notwithstanding this departure from the Confessional position, the views of Dr. Wardlaw gradually

found acceptance among Scottish Congregationalists, although some of the older ministers continued to adhere to the Calvinistic view of a limited atonement. Had such men as the Haldanes remained among them no doubt there would have been a new rupture among the churches over Dr. Wardlaw's views, for they were vehemently assailed by both Mr. Robert and Mr. James Haldane in works written by them; but their influence had for a long period ceased to have any effect on those with whom they had formerly been in fellowship.

In 1842 the Rev. John Kirk, Congregational minister at Hamilton, published a series of addresses entitled "The Way of Life made Plain," in which he set forth views regarding the work of the Holy Spirit in connection with the conversion of the sinner which he had been preaching for some time prior to this. He held that "not only did Jesus die for every man, but that God's Spirit strives with every man, and that they who yield are the saved, and that they who resist are the unsaved." He thus held that the influence of the Spirit was as universal as the atonement of Christ. This was a view that had been strenuously opposed by Dr. Wardlaw and those who with him had been led to accept the position of Moderate Calvinists. So strongly was this view held by them that it was adduced in proof of their continued adherence to the main doctrines of the Westminster Confession concerning Divine sovereignty, election, etc., in regard to which they were at one with the Presbyterians. The promulgation of the "new views," as they were called, concerning the universality of the Spirit's work called forth much opposition on the part of Congregationalists, and many pamphlets and tracts were written at the time in condemnation of the doctrines taught by Mr. Kirk and others. The situation was one which was very perplexing to Congregationalists. Not bound by subscription to any doctrinal creed, and not having any ecclesiastical organisation or machinery enabling them to prosecute for what many of them might regard as heresy, each church was free and independent of the others

in regard to the religious doctrines it might hold or teach. There was only one course of action open to them in dealing with serious differences of belief on important doctrines, and this became possible owing to the fraternal relations in which they stood to one another. Although not connected with each other by their professed or formal adherence to any doctrinal creed, there had been a general consensus of belief in regard to the leading doctrines of the Christian faith, and this general agreement made it possible for them to co-operate in promoting and supporting the work of the Congregational Union and the Theological Academy. Out of this common co-operation there grew a feeling of Christian "fellowship" between the churches which led them to regard themselves, if not a denomination in the Presbyterian sense, at least what they called a "connection" (a designation which was commonly used many years ago), or a congeries of churches holding certain beliefs and promoting certain practical objects in common. Had the "New Views" been regarded as involving differences of opinion only on matters of minor importance, or had the churches been prepared to regard them as a matter for Christian forbearance, their fellowship and co-operation would not have been seriously affected. But, as the discussion on both sides proceeded, it became evident that there was a divergence of belief which was regarded by both parties as so seriously affecting the work, which was regarded as of primary importance by all of them—that of the preaching of the Gospel—that active fellowship and co-operation had become impracticable; at least, this was the view of some at the time, especially of those who opposed the new teaching. The first step taken which had the effect of disclosing the rupture which had taken place between the two parties was the action of the committee of the Glasgow Theological Academy. Having learned that some of the students attending the Academy were suspected of having adopted, or at least of being inclined to adopt, the views of the Rev. John Kirk on the work of the Spirit, the tutors of the Academy prescribed sermon-

exercises to the students bearing on the doctrines in dispute. Several of them having given discourses showing that they were favourable to the "New Views," the committee felt bound to deal further with them by requesting each of them to give answers to three questions which were prescribed. The first was put with the view of ascertaining whether any change had taken place in their views on the subject of "divine influence" since they entered the Academy. The second was as follows: "Do you hold, or do you not, the necessity of a special influence of the Holy Spirit, in order to the regeneration of the sinner, or his conversion to God, distinct from the influence of the Word or of Providential circumstances, but accompanying these means, and rendering them efficacious?" The third question was put with the view of ascertaining whether the views of the students on the subject of the second query were "settled," or whether they were in a state of indecision and desirous of time for further consideration of the subject. The answers were varied in their tone and expression, but the result of consideration of them by the committee was that they adopted several resolutions, one of which was that the names of nine of the students should be erased from the roll of the Academy, but that some of them having expressed a desire for more time to consider the doctrines in question, a sub-committee was appointed "to converse with such of them as desired it for maturing and settling their views," it being understood that they would be re-eligible when they came to "the profession of sentiments in accordance with the understood principles of the Congregational body." In vindication of their action one of the resolutions adopted by the committee, and read to the students, was to the effect that the doctrines of personal election to eternal life, and of the necessity of a special influence of the Holy Spirit in the conversion of sinners, as following up and effecting the sovereign purpose of electing grace, having been among the "things most surely believed" by the members of the Congregational body, it would have been an evident dereliction of their

trust for the committee to have received into the Academy or to have retained in it as students any brethren holding views at variance with those mentioned.

About a month after the above action by the committee of the Theological Academy—in May, 1844—seven of the nine students whose connection with the Academy had been severed applied to the committee of the Congregational Union to be employed as preachers in connection with the Union, but that committee declined to entertain the application “until they had satisfied the Academy committee.” In vindication of this action it was subsequently stated that “the Congregational Union committee, accustomed to act in harmony and co-operation with the committee of the Academy, discern in this decision no violation of their commission; but, having the same conviction with that committee of the views which have been, until now, held by the Congregational churches, see no reason why they should run in the face of their determination, and wantonly thwart their brethren in the discharge of a painful and difficult duty” The action of the Union Committee is worthy of note, because, with the exception of a resolution proposed by the Rev. Dr. Alexander a year later at one of the meetings of the Union, it was the only part taken by the Union or its committee in connection with the controversy which took place on the “new views.” Dr. Alexander’s proposed resolution, which was adopted by the annual meeting of the Union in 1845, while no doubt intended to reaffirm the adherence of the churches of the Union to the views of the Spirit’s work usually held by Moderate Calvinists, was so expressed that many, if not all, of those holding the “new views” could have supported it, for there was a careful avoidance of any expression of the distinctive difference between the old and the new doctrines.

The supporters of the Union evidently thought it well not to interfere in connection with differences of doctrinal opinion among them, but that the churches feeling themselves affected by such differences should take such action as they thought proper. In only two instances was this done

—in the case of the four Congregational churches then existing in Glasgow and the Congregational churches in Aberdeen. The former sent a letter to each of the churches in Hamilton, Bellshill, Bridgeton (Glasgow), Cambuslang, and Ardrossan, in which they asked for a statement of their views on the work of the Holy Spirit in conversion and on the doctrine of election, with the view of enabling them to decide whether or not they could continue to hold fellowship with them as sister Congregational churches. In this letter two questions were put, viz., “Do you hold that the influence which the Holy Spirit exerts in the conversion of sinners is a *general*, and in no case a *special*, influence?—meaning by general that the Spirit’s influence is put forth upon all alike who hear the Gospel, and that no more or other divine influence is exerted on those who believe the Gospel than on those who reject it. Have you ceased to hold the doctrine of personal and unconditional election?—meaning by that the sovereign and gracious choice of individuals to eternal life by God.” Replies to these queries, with rejoinders from the four churches, were given at great length. The unhappy result of the controversy was that the “Four Churches in Glasgow” felt compelled to withdraw from fellowship with the churches with which they had corresponded. A pamphlet was subsequently published, extending to 190 pages, giving “The Entire Correspondence between the Four Congregational Churches in Glasgow and the Congregational Churches at Hamilton, Bellshill, Bridgeton, Cambuslang, and Ardrossan on the Doctrines of Election and the Influence of the Holy Spirit in Conversion.”

A similar correspondence took place between the Congregational churches in Aberdeen and the Congregational churches in Blackhills (now Westhill) and Printfield (now Woodside), with the same result—that the former churches declared themselves out of fellowship with the latter.

The reasons given for the publication of the correspondence were (1) that the Congregational churches throughout Scotland might know the whole grounds on which the four

churches in Glasgow declined to hold further fellowship with the churches in their neighbourhood, and that thereby the other churches might have a full supply of evidence on which to judge and to act with regard to the five churches; (2) that the correspondence might show to churches of other denominations that the Congregational churches held "correct sentiments relative to fundamental truths," and that their principles of church-polity were quite competent to maintain in their communion purity of doctrine; and (3) that by publishing the letters the "errors" which had been extensively spread by the pastors and churches holding them might be more efficiently met and exposed than perhaps by any other means.

Apart from the doctrinal points and the differences exhibited in this controversy, the discussion of which would be beside the purposes of this history, there are some considerations of a practical nature that may here be noted.

1. The controversial correspondence was throughout conducted in a fine Christian spirit and with great courtesy on both sides, which left no cause for embittered feeling, but enabled brethren to part company with mutual respect, while each party firmly adhered to its own position.

2. The moving causes of the difference of views between the two parties were such as were directly connected with the earnest *practical* work in which preachers on both sides were engaged. The discussions that took place were by no means of an exclusively theoretical or academic nature, but involved issues bearing on the question of the proper presentation of the Gospel of Christ to men. On the one hand, the supporters of the "new views" felt bound to give special prominence in their teaching to the doctrine that, through the provisions made by the death of Christ for all men and the equally universal influence of the Spirit on the minds and hearts of those who heard the Gospel, every obstacle to the conversion and salvation of the sinner had been removed save his own unbelief. On the other hand, the supporters of the Calvinistic view gave prominence to the doctrine of the absolute sovereignty of God in His



purpose to bestow upon individual men the Holy Spirit, whose inner operations on their minds and hearts effectually led them to believe in Christ, and thus to be saved. The one party appeared to be anxious to insist on the responsibility of men for their belief or unbelief, while the other sought to exalt the sovereign power of God at every step in the conversion and salvation of men. Neither view was so presented by the more intelligent and able of the disputants as to exclude the other, though at times words were used that gave occasion for the impression that the one party virtually denied the work of the Holy Spirit and that the other virtually set aside the freeness of the Gospel offer of salvation and the responsibility of those who failed to accept it. In both instances this arose from a misunderstanding, for both parties affirmed the necessity of the Divine influence of the Holy Spirit in order to conversion, the sovereign grace of God in bestowing the gift of the Spirit, and the responsibility of men for rejection of the offer of salvation. Whatever judgment may be passed on the whole controversy, it is but fair to the memory of the brethren who engaged in it to keep in mind that they did so in the sincere belief that they were bound to defend what they believed to be aspects of Divine truth which had a vital bearing on their work as preachers of the Gospel.

3. The question arises, Was the difference of view between the one party and the other such as necessarily led to the rupture of fellowship between them? This question may be said to have divided the churches and ministers of the time in their opinions even more than the points in dispute. Evidently the four churches in Glasgow took their action, both in withdrawing from fellowship with neighbouring churches and in publishing their "correspondence," in the expectation that other Congregational churches would take a similar course. Only in the case of the Aberdeen churches was this done. The protest made by several of the respondent churches against the view that any difference of opinion on the questions in dispute should be made a ground of separation from fellowship, seeing that hitherto

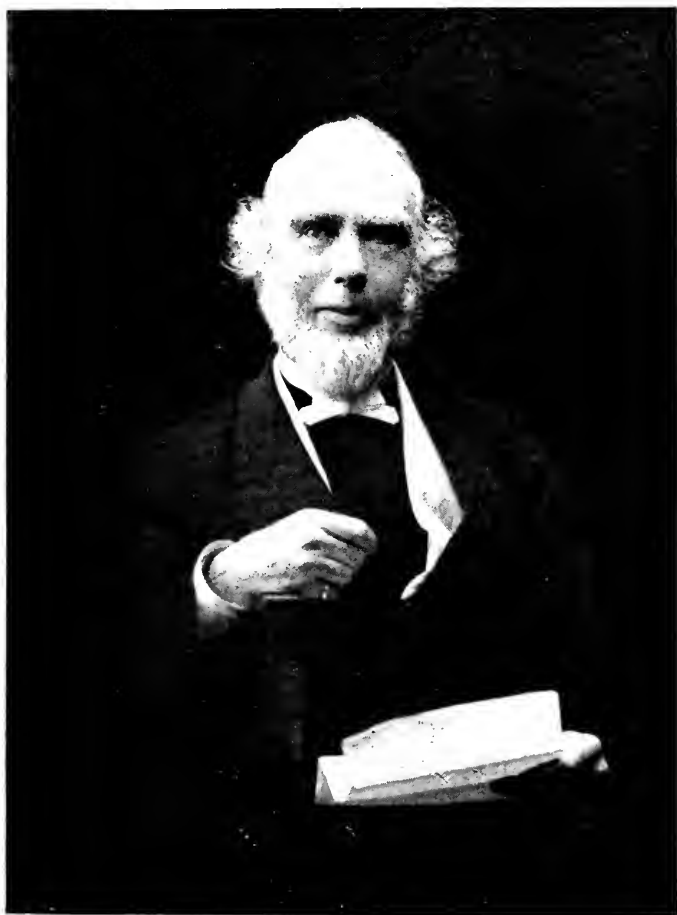
the chief thing sought in the case of applicants for membership was that "they had peace with God through our Lord Jesus Christ," was one the force of which was felt by many who did not sympathise with the "new views" party. This was notably the case with Dr. Alexander, whose "Counsels" to his church (afterwards published) on the proper attitude of the churches in regard to the whole dispute had much influence in determining the decision of other churches to take no action in the matter. His view may be stated in his own words: "Whether I am right or wrong in thinking that the views of the churches which have been separated from their sister churches in the west tend to Arminianism, is to me a small matter. What I conceive of moment is the fact that these churches avow their belief in the sovereign agency of the Spirit in conversion and sanctification; and where this avowal is made I, for one, must deprecate the principle that the holding along with this of views which by a clear-thinking and keen logician may be shown to be not perfectly harmonious with it is to be made an occasion for one church's dissolving fellowship with another. Oh, when will controversialists learn that a man is responsible morally only for the opinions he *knowingly* holds, not for every conclusion which a more acute man than he may *deduce* or *extort* from his opinions? When will churches remember that excommunication for *opinions* merely was unknown in Christ's church until introduced by the 'man of sin?'" That this view of the situation was adopted by the churches, with one or two exceptions, was an indication that in separating themselves from neighbouring churches on the ground of difference of opinion on the doctrinal questions in dispute the churches in Glasgow and Aberdeen stood alone. The other churches of the connection tacitly agreed to let any difference on the points in dispute be a matter of Christian forbearance.

4. Two of the reasons given for the publication of the "Entire Correspondence," etc., were evidently also reasons for the action taken by the four Glasgow churches in severing their connection with neighbouring churches. One

was that "other Christian denominations" might be reassured of the "orthodoxy" of Congregationalists, and the other was that Congregational principles of church-polity were "quite competent to maintain purity of doctrine." It is perhaps not too much to say that both these expectations failed to be realised, so far as the action of the Glasgow churches was concerned. Instead of securing a doctrinal declaration on the points in dispute by the Congregational churches in Scotland the Glasgow and Aberdeen churches found themselves alone, and the very smallness of their number had a result the very reverse of what was expected, by tending to cast doubt upon the so-called "orthodoxy" of those who did not adhere to them in their action. One practical lesson may be learned from this, and that is, that to ground any action of our churches by a regard to what persons of *other* denominations may think of us, or to be over-sensitive to their views of the teaching given in our pulpits, indicates not only great moral weakness but also lack of confidence in our own beliefs. The reputation of any religious body is in its own keeping, and in the faithfulness with which it adheres to the truths its members profess to believe. The expectation that Congregational polity would be shown to be "competent to maintain purity of doctrine" was also falsified by the event, if by "purity of doctrine" be meant the particular views of the Glasgow churches in regard to the work of the Spirit, for the action of these churches only exposed the weakness of Congregational polity when the attempt is made to apply it to cases of doctrinal difference. It has neither the doctrinal "standards" nor the ecclesiastical machinery requisite for such an application. The fact that the result of the action of the four churches was to sever their fellowship with a few neighbouring churches and to leave the other churches in passive inaction regarding the matter only served to show that, while Congregational polity is quite competent to regulate the relations to each other of Christian men united in their common faith in Christ as their Saviour, it is a clumsy and inefficient

instrument in dealing with differences of opinion and belief which do not affect the vital faith of Christian men, on which alone their real fellowship must be grounded.

One happy result of the controversies of the time with which we are dealing was that they served to clear the air, and became an education and a warning to the churches in regard to their proper relations to each other. The "new views" controversy died away in course of time, partly by ministers and churches finding the unprofitableness of such discussions as had disturbed their peace, and partly owing to the increased favour with which the opinions of the "new views" party came to be held. There was no formal indication of a departure from the Calvinistic position held in former days; but in the pulpits of the churches and among the members it became increasingly evident that the old differences, which had never been very pronounced except among the ministers, had ceased to exist, and that, both in regard to the universal atonement of Christ and the work of the Spirit in conversion, the formerly divided parties had become practically one.



JAMES MORISON, D.D., 1816-1893.



## CHAPTER XIII.

### THE EVANGELICAL UNION.<sup>1</sup>

THE religious movement which issued in the formation of the Evangelical Union of Scotland had its centre and source in James Morison of Bathgate, son of the Rev. Robert Morison, minister of the Secession Church of that place. After the son had passed, with success and distinction, through his studies in the Edinburgh University and the classes of the Theological Hall of the Secession Church, he became a probationer of the Church of his fathers, and was sent to the out-of-the-way place in the north of Aberdeenshire called Cabrach. No sooner had he taken up his abode in his new home—composed of a “but and a ben”—than he commenced his labours on Sabbaths and week-days among the rural and scattered population. Under his ministry a revival took place which sprang out of a revival in his own heart. He seldom preached without leading some to inquire after salvation, and how they might be right with God. This led Mr. Morison to betake himself to the study of the Gospel, for the proclamation of which he had devoted his life. As a student, he had given much of his time to the study of the works of the great theologians, ancient and modern, especially those of the early fathers; but he had not, with practical earnestness of purpose, examined the declarations of the Lord and His Apostles as to what constituted the glad tidings of great joy, which when believed

<sup>1</sup> By Rev. William Adamson, D.D.

would save the soul and lead to holiness of life. To his surprise, and unspeakable delight, he found that the Gospel had been specially defined by the Apostle Paul in the 15th Chapter of the First Epistle to the Corinthians, 3rd and 4th verses. This led him to further thought and the important discovery that as there was a gospel for every creature it must be true that Christ died for the sins of all men and not for the sins of an elect number only. He furthermore perceived, that as all who heard the Gospel were bound to believe it, they were naturally enabled to do so. No sooner was he convinced of these fundamental doctrines than he was ushered into a new region of religious thought and experience. The Fatherhood and universal love of God, the world-embracing atonement of the Lord Jesus Christ, and the willingness of God that all men should be saved, were seen to be Bible truths which the servants of the Master were bound to make known. From that moment they became the burden of all his sermons and addresses, and produced most wonderful results. A wide-spread religious awakening took place in the whole neighbourhood, and many became new creatures in Christ Jesus. The meetings increased, the little chapel was crowded, the barns were crammed with eager listeners, and the whole district was so deeply stirred that the concerns of the soul became the chief topic of conversation.

After labouring with zeal and success in various places in the north Mr. Morison received and accepted a call to Clerk's Lane Secession Church, Kilmarnock, to which he was inducted on the first Sabbath of October, 1840. The gospel which had been honoured of the Spirit in the north was the instrument he used in his new charge. He preached with all the energy of a young and cultured minister who had a passion for souls and a supreme desire to promote the glory of the Saviour. The theological position he had reached at that time—though he advanced beyond it afterwards—was that of Gilbert, Wardlaw, and the Independents generally. He was a Moderate Calvinist, and held the doctrines of universal atonement, human ability to believe the gospel,



along with the doctrine of eternal and unconditional election and irresistible grace. By the force of conviction he had, unwittingly to himself, departed from the teachings of the subordinate standards of his Church, the Westminster Confession of Faith.

For this departure he was arraigned at the bar of the Kilmarnock Secession Presbytery on the 2nd day of March, 1841. After a prolonged and animated discussion a motion was passed by a majority of fifteen that "the Presbytery shall admonish Mr. Morison, and suspend him from the exercise of his ministry and the fellowship of the Church; aye, and until he retract his errors and express his sorrow for the offence given to the brethren in the Church by the propagation of these errors."

Mr. Morison appealed against this decision to the Synod which met in Glasgow that year, and the trial of the case commenced on the 8th of May in Dr. Beatie's church. The proceedings from beginning to end were of the most exciting description. All the leading ministers of the Secession Church took part in the discussion, and Mr. Morison supported his appeal in an eloquent and powerful address which lasted eight hours. A newspaper of the period said: "In so far as the interests of the Secession Church, and of religion generally is concerned, a more important cause was never before tried in Scotland." After attempting, by means of a committee, to get Mr. Morison to change his views, and on his declining to be so treated, the Synod finally "declared that he was no longer connected with the United Secession Church," and "that all ministers and preachers in this Church must consider themselves prohibited from preaching for Mr. Morison, or employing him in any of their public ministrations."<sup>1</sup> But none of these things moved him, for he knew he preached nothing but the gospel which the Holy Spirit made known

<sup>1</sup> For a full and detailed account of the trials of Mr. Morison before the Presbytery and Synod, see *History of the Evangelical Union*, by Rev. Dr. Fergus Ferguson, and *The Life of Principal Morison*, by Rev. Dr. William Adamson.

in the sacred word, and which had proved itself to be the power of God unto salvation in the case of hundreds who heard it from his lips.

The Rev. Robert Morison, father of the Kilmarnock pastor, sympathised with his son in his contentions, and had been blessed by his ministry. Having made known his position, he was unceremoniously brought before the Synod in 1842, and declared no longer a minister of the Secession Church. Meanwhile the Rev. A. C. Rutherford, Falkirk, and the Rev. John Guthrie, M.A., Kendal, had protested against the decisions of the Synod in the case of the Morisons, and were treated in like manner by the court of 1843. The churches of the four pastors so far adhered to them, and to them they continued to minister with renewed spiritual power. Each church became a centre of evangelistic influence and effort, and an extensive religious awakening was experienced among the members, and in the neighbourhood in which they were placed.

The controversies through which the four pastors passed, led them to take an important step theologically. They found by the arguments brought against them and by systematic study of the Scriptures, that the ground they occupied during their trials before the Synod was not, on the whole, so secure and Scriptural as they imagined it was. This was decidedly true of the leading spirit of the four, and ultimately he was forced to abandon the last distinctive Calvinistic doctrine to which he clung. From Moderate Calvinism, Mr. Morison and the others named advanced to the doctrines of universal atonement, universal and resistible grace of the Holy Spirit, conditional election, and limited foreordination. By the proclamation of these doctrines from the pulpit and by the press an extensive interest was excited, more particularly in the west of Scotland. The "new views" were welcomed by large numbers, who left the churches where the doctrines of the Confession were preached, and were formed into groups for the study of the Bible and the preaching of the Gospel. In order that the movement

might not run to seed, and might be made permanently useful, some organisation was seen to be necessary.

After much consultation and prayer it was determined to hold a meeting of the expelled pastors and representatives of their churches to consider how best to consolidate the movement. The meeting was held in the vestry of Clerk's Lane Church, Kilmarnock, on the 16th day of May, 1843, and was attended by thirteen persons—four ministers, one evangelist, and eight elders—representing three churches and two preaching stations. The Rev. Robert Morison, being senior minister, was called to preside, and the Rev. John Guthrie, M.A., acted as clerk. The meeting having been formally constituted, Mr. James Morison introduced the business by submitting for the consideration of the brethren a statement of the basis and objects of the proposed association. The statement was examined with the greatest care sentence by sentence, paragraph by paragraph, and as a whole. Finally it was unanimously adopted and agreed to be issued as a manifesto. Its introductory paragraphs run thus :

“ We, the undersigned Christian Brethren, representatives of Christian Churches, and others, having met together at Kilmarnock, May 16th, 17th, and 18th, 1843, for the purpose of praying and conferring together about the best means of being useful in the service of our dear Redeemer, have agreed to form ourselves into an association under the designation of ‘ Evangelical Union.’

“ The objects of our Union are mutual countenance, counsel, and co-operation in supporting and spreading the glorious, simple, soul-saving and heart-sanctifying ‘ gospel of the grace of God.’

“ The nature of our Union is strictly voluntary.

“ The members of our Union comprise all brethren who choose to be associated with us, who have ‘ peace with God,’ and give decided evidence of being ‘ new creatures in Christ Jesus,’ and who can concur with us in the following great principles, which great principles constitute the basis of our Union.”

Then follows a statement of the doctrines or principles which were to constitute the basis of the Union. These are summed up in the following:

“We hold that the Bible is the Book of God, and that, amongst other important truths, it reveals to us,

“1st, God’s character as our Sovereign Governor.

“2nd, Our duty as the subjects of His government.

“3rd, Our state and character as rebels against the authority of His government. And,

“4th, The way of salvation by which we and all our fellow-rebels may be delivered from the penal and demoralising consequences of our rebellion.”

These general principles are explained at some length and the doctrines affirmed of the universality of the atonement, the universality and moral nature of the influences of the Holy Ghost, and the simplicity of faith, which by means of its object, brings peace to the conscience and purity to the heart. Brief paragraphs follow as to the nature and government of a church. From these it is most manifest they had departed from the Presbyterian idea of a church and government. This did not prove itself to be favourable to liberty of conscience and brotherly love in their experience, and would have its effect on their views as to what a church should be and how it should be governed. It was therefore declared:

“That in reference to the edification and usefulness of the believer, we hold it to be his duty to associate with other believers in the same locality, for the purpose of securing to one another mutual counsel, exhortation, warning, and edification (Heb. iii. 13).

“Believers thus associated constitute a church (Gal. i. 2).

“Every church thus constituted we conceive to be complete within itself—a separate church of Christ, over which no adjoining church or churches have any other liberty of control than that of Christian counsel and warning.

“Every such church is bound to admit none to its fellowship but such as enjoy ‘peace with God,’ and give evidence of being ‘new creatures in Christ Jesus.’”

"The Statement of Principles," both as to doctrine and polity, was not written in a formal and dogmatic style. The contents of the manifesto are more like an explanatory address, with Scripture proofs, than a systematic deliverance regarding beliefs. Prefixed to the whole is a Note which manifests the position occupied by those who put it forth. The Note says:

"We wish it to be distinctly understood that the following statement of great principles is not to any degree, or in any sense, to be regarded as a permanent or present Standard Book in the churches with which we are connected; neither is it to be a test or term of communion in any of these churches. The Bible is the only standard book which we recognise, and to no other standard book whatsoever can we subscribe."

The position thus laid down, the Evangelical Union ever adhered to. Formal subscription to a creed was never demanded from any of its members. It reserved to itself the power of issuing a doctrinal declaration when it was thought needful to do so in the interests of the Gospel. This power was exercised in the year 1858, when a "Doctrinal Declaration," written by the Rev. John Guthrie, M.A., and adopted by the Conference, was issued. Care was taken, in the preface of this document, to state that it was not a formal creed but a declaration of the faith of the members of the Conference which sent it forth. It became, however, an exceedingly useful deliverance, being used as a text-book in many Bible classes, and was the means of dissipating much of the darkness which prevailed as to what the churches of the Evangelical Union believed and taught.

From this it will be seen that it was not originally intended by the founders of the Evangelical Union that it should be a denomination, a sect, or a separate church. Individuals could become members no matter to what section of the Christian Church they might belong. "We hail," said the founders of the Union, "as 'true yoke fellows' all of every name and denomination who wish the

pleasure of the Lord to prosper and who have peace with God, and evidence their possession of this peace by the purity and spirituality of their lives." In the addresses delivered at this time it was said they could take in the Bishop with his clergy, the Moderator with his Assembly or Synod, and the Congregational Union with all its ministers and members. "It had room and to spare for them all," said the Rev. John Guthrie in one memorable address, and his words revealed the sentiment which then commonly prevailed. But this condition of things could not continue long. The logic of events was too powerful for their large-hearted intentions and desires to be unsectarian. Churches were formed to preach and defend their theological views, and these soon became distinct from all others, which necessitated more organisation in the Evangelical Union, which ultimately determined its development into a denomination as clearly marked off from other Christian churches as any in the land.

The Evangelical Union had another object in view than that of the mutual aid and encouragement of its members. It was constituted "also for the purpose of training up spiritual and devoted young men to carry on and to carry forward the work and pleasure of the Lord." At the first meeting held, attention was especially directed to the subject of training up young men for the work of the ministry. To this the brethren felt that they were urgently called. Infant churches were rising—applications were being made, more than could be met—and besides, in the several churches there were a few young men of decided talent and piety who were eager to devote themselves to the work of the ministry. In these circumstances it was deemed advisable to take measures *without delay*; and after solemn deliberation it was unanimously agreed that a Theological Seminary be established in Kilmarnock, under the superintendence of brother James Morison; and that the brethren recommend to the several churches of the Union that speedy efforts be made to obtain the requisite funds for supporting it, as well as for carrying out the other objects of the Union.

Mr. Morison undertook the duties without fee or reward, and discharged them with consummate ability and in the most self-sacrificing spirit. Students increased, and in a few years the Rev. John Guthrie was associated with Mr. Morison, and conducted the class of Systematic Theology. The Kilmarnock Theological Academy was thus originated by and remained an integral part of the Union, and to this fact may be traced much of its success and of the brotherly feeling which characterised its ministers. The students were the Union's students, recognised, watched over, and encouraged as such. When they finished their curriculum of study at the University and Theological Hall they were, after examination as to their spiritual state and fitness for the work of the ministry, ordained as probationers by the Conference, and recommended to the churches as those "not only qualified as preachers of the Gospel of the grace of God, but also fitted and furnished to take the oversight of any Christian Church to which in the providence of God they might be called." The Academy—afterwards called Hall—was in very truth an *Alma Mater* and the most cared for of all the institutions of the Union. It never wanted a goodly number of students, who loved and were much benefited by their professors.

It was also arranged that there should be an Annual Meeting of the members of the Union to hear reports from churches and to transact what business required to be done. The meeting was designated the Evangelical Union Conference, and was presided over by a President selected by the members. Its membership was to consist "of delegates from the churches of the Evangelical Union, and Evangelical Union pastors of churches, every church being entitled to send two delegates." The condition of membership was never changed, and though it is rather peculiar in one or two of its provisions, it was practically a success. Thus, for example, pastors of other churches than those of the Union had a seat in the Conference, and this was found to add to the strength, and not to the detriment of the brotherhood. Indeed, in the circumstances of the churches

and pastors, it was the wisest course that could have been adopted, and contributed not a little to the growth of the denomination.

The Conference originated all the institutions connected in any way with the Union, and controlled them all, with the exception of the Ministers' Provident Fund, which is managed by its members. These different departments of work, such as the Theological Hall, Home Mission, Augmentation of Stipend Fund, Chapel Debt and Building Fund, Temperance, Sabbath School, Foreign Mission, Publications, and others, were committed to the care of special committees appointed by and responsible to the Conference, to which they reported at the annual business meeting. All financial matters were also under its control, and the detail of income and expenditure was submitted annually for its consideration and approval. It also appointed a Commission as a "General Committee for taking up any matters that may occur in the interval of the meetings and may not admit of delay, and to watch over the interests of the Union generally."

It will be thus seen that the Conference exercised considerable power, and that its organisation was more elaborate than that which obtains in other ecclesiastical Unions composed of Independent churches. This is true; but it is also true that in no single case did the Conference seek to exercise the slightest control over the internal management of any of the churches connected with it. The principle upon which it ever acted was that of recognising that no one had a right to interfere with the government of a church, with a pastor or its members, though it recognised that, as members of the Union, and in relation thereto, it had a right to interfere if need be. The Commission was on more than one occasion appealed to to adjudicate regarding differences in churches, arising from various causes; but in no case did it accede to the appeal, except when requested to do so by both parties concerned. Once or twice it was called upon to use its good offices, and to protect its influence and good name when likely to be injured, but



even in these proceedings there was no interfering with the full liberty Independent churches and pastors so love to possess and exercise.

As illustrative as to how the Conference acted in reference to ministers who had joined other ecclesiastical bodies, the cases of those who became identified with the Catholic Apostolic Church may be cited. Between the years 1869 and 1877 a few of the pastors of the Evangelical Union churches became members of the Catholic Apostolic Church, and were publicly identified with it. The churches to which they ministered objected to their remaining as their pastors, and asked them to retire, which they did. How should these brethren be treated by the Union? was a question which the Commission and the Conference had to consider. They would not resign their membership, for one of the principles of the sect is that they can be *bona-fide* members of the Catholic Apostolic Church, and yet remain ministers or members of other Christian communions. How to deal with such brethren was a matter of serious moment to Evangelical Unionists, who were lovers of ecclesiastical liberty and defenders of the right of private judgment, and yet at the same time desirous to keep the unity of the spirit in the bond of peace. After long and prayerful consideration of the whole facts of the case of the Rev. John Andrew, Reform Street Church, Dundee—the first required to be dealt with—the Commission agreed to recommend the Conference of 1869 to adopt the following resolution:

“That the Rev. John Andrew, having first submitted to and then identified himself with the Catholic Apostolic Church, the Commission resolve that his subjection to such an authority is incompatible with his continuing a member of the Evangelical Union, and recommend the Conference to authorise the President to remove Mr. Andrew’s name from the roll of ministers.”

The Rev. Professor Kirk moved the adoption of the resolution, which was seconded by Rev. J. Guthrie and unanimously agreed to.

Similar resolutions were passed in reference to the Rev. Hugh Stewart in 1870 and the Rev. E. C. Leal in 1877. The action taken by the Conference in these cases was approved of by the whole denomination, and did not, it was held, violate the principles upon which the Union was founded. The ministers dealt with ceased to be pastors of churches which were connected or affiliated with the Evangelical Union and joined a church which held tenets and was governed by a polity which were opposed to what the Union believed to be in harmony with the teaching of the Bible. It was therefore, it was contended, no act of tyranny or curtailment of liberty to remove their names from the roll of ministers of the denomination. The case of the Rev. James Forrest, M.A., occupied the attention of the Commission and Conference in 1885. Some persons outside who were ignorant of the facts thought that this was a "heresy hunt," and that Mr. Forrest was expelled from the Evangelical Union on account of the doctrines he held and preached. It was not so. The proceedings originated in a Memorial being presented to the Commission by members of Clerk's Lane Church complaining of certain statements which offended them and others on account of the language employed and the doctrines taught. When the Memorial was read to the Commission the first question considered was whether it was within its province to receive and act upon it. It was at once recognised that the Commission could not interfere between the pastor and the members of his church, except on the distinct understanding that both parties agreed to remit the matter for its consideration and decision. An elder of the Clerk's Lane Church was a member of the Commission and both he and Mr. Forrest had no objection to the Commission taking up and judging the case. Both parties having agreed to this course, the matter was gone into fully at various meetings, and ultimately a finding was arrived at that Mr. Forrest should be counselled to be more careful in his utterances, and in the future avoid phraseology calculated to wound some of his hearers. Mr. Forrest appealed to the Conference against the decision

of the Commission, which, by a large majority, dismissed his appeal and upheld the right of the Commission to deal with the case as presented, and endorsed its finding. At the next Conference the secretary intimated that the Rev. James Forrest, M.A., and the Church, Clerk's Lane, Kilmarnock, had withdrawn from the Union, and their names were accordingly removed from the roll. Mr. Forrest became a Unitarian, and his church also became identified with that body. At the time it was said by the leading newspaper in Glasgow that the Evangelical Union by its action had shown how to deal with instances where differences of doctrine occurred without violating the principles of independency or of progress. Care was always taken in dealing with such delicate matters that nothing was done that could infringe on the liberty of any loyal member of the Union; at the same time its right was vindicated to see that none of its members should compromise its position or weaken its testimony as a body of Evangelical Christians associated for the defence and proclamation of the Gospel of the blessed Lord.

Shortly after the first meeting held in Kilmarnock in 1843 an impetus was given to the work of the Union by the co-operation of a number of ministers and students who had been dissociated from the Congregational Union of Scotland. Amongst the most prominent of these were the Rev. John Kirk, Hamilton; Rev. Fergus Ferguson, Bellshill; Rev. Peter Mather, Ardrossan; Messrs. Fergus Ferguson, Ebenezer Kennedy, James B. Robertson, and William Bathgate. Some of these formally joined the Evangelical Union before their churches did so, the latter fearing, if they became members, they would lose their independency. These churches were in most instances affiliated, and contributed regularly and liberally to the various funds, and in the minds of the public were identified with the work and aims of the Union. In the forties the churches increased in numbers and strength rapidly. Notwithstanding that the field was occupied almost entirely by the larger and older denominations, the enterprise and vigour of the youngest were manifested in adding

to its number and influence every year. Only eight churches formed before 1843 identified themselves in any way with the Union, and the others had to be gathered in, organised, and provided for until they were able to be self-governing. The forward movement was attended to by the Home Mission Committee, who started new causes and formed new churches. Scarcely a year passed without some addition being made to the congregations, which numbered in the year 1896, when it united with the Congregational Union, ninety fully organised churches. Of these, sixty were self-sustaining, and the others were aided to the extent of three hundred and seventy pounds. The salaries of the pastors were not what might be called large, but there were few under one hundred pounds per annum, and these, like the other institutions of the Union, had been growing year by year. The salaries of pastors in the forties and fifties did not afford a strong temptation to young men to enter the ministry of the Gospel in this connection, for not a few of them gave themselves to the work with a prospect of having little more than sixty pounds a year. Nevertheless a spirit of loyalty to the Union and of an earnest desire to advance the kingdom of God animated the aspirants for the sacred office, and manifested itself in a praiseworthy manner in the liberality of the members. A stranger looking on might think that Evangelical Unionists were narrow in their sympathies, clannish in their modes of action, so closely knit together were they in the bonds of brotherly affection. This arose from the fact that they were to a considerable extent isolated from other Christians and viewed as holding doctrines not in harmony with the orthodox faith of Presbyterian churches. It could be said of a very truth throughout their history, notwithstanding they frequently differed one from the other and had occasionally family doctrinal disputes, Behold how these Christians love one another!

A word may be said as to the way the press was employed by the ministers and members of the Evan-

gelical Union in the carrying out of their mission. They had faith in the power of the press, and used it, we venture to say, more extensively than any other denomination in Scotland, according to their numbers. From the very first the pen and the press were called into requisition to expound and propagate their views of divine truth and to defend their theological position. This was a necessity, because of the opposition from the pulpit and misrepresentations which privately prevailed, and could only be successfully met by the printed page. Tracts without number were written and circulated, pamphlets by the thousand were scattered abroad, volumes were published by the score, and periodical literature was started and carried on with vigour. A monthly, *The Day Star*, was issued, which had a large circulation in all parts of the English-speaking world for nearly half a century. The *Deedrop*, a halfpenny monthly for children, had also a large circulation, and continued all the time the Union existed. The *Christian News*, a weekly newspaper, was started in the year 1846, and continues to this day, and is the oldest religious paper in Britain. The *Evangelical Repository*, a quarterly magazine of theological literature, was commenced in 1854, and continued for thirty-four years. *Forward*, a monthly, devoted to the exposition of a Liberal Evangelical Theology, existed for seven years, and had as contributors some young men whose names are now amongst the foremost in the literary and theological world. These periodicals, though devoted to the interests of the Evangelical Union, were not official organs, but were carried on by private persons, and on that account were more independent in their treatment of subjects, and reached a larger class of readers. The contributors were generally the pastors of the churches, who rendered freewill service, and felt that their vocation was not to be only preachers of the Word by means of the voice, but also preachers by means of the printed page. Their service was given with right good will, as unto the Master, and their reward was His smile and "Well done."

Although there was nothing in the constitution or the stated objects and aims of the Evangelical Union regarding temperance, the furtherance of this good cause was viewed as part of its mission. Without any law demanding abstinence from intoxicating drink on the part of the ministers or students, it was soon found that they were all abstainers, and they viewed this as part of practical Christianity. No licensed liquor-seller was allowed to become a member of the churches, and if any did become such they were told to withdraw, or they would be expelled. This action was taken on the ground that drink-selling was an anti-Christian trade opposed to the teaching and spirit of Jesus Christ, and should not be treated as a lawful business. Whether a drink-seller was a Christian or not they did not judge—that was a matter between the soul and God—but they had no hesitation in affirming that the trade was not in harmony with the mind of Christ, and was a most deadly foe to the advancement of the Saviour's kingdom in the world. Being morally wrong, they contended that the drink trade could not be politically right, and should be put down as a source of manifold evils by the strong arm of the law. This was the position taken by the fathers of the Union and endorsed by the great majority of the members. To the advocacy of these principles many of the ministers and others devoted much of their time and energy when other churches looked with a little suspicion on the whole temperance movement. That the work and publications of the members of the Evangelical Union had an effect upon the theology and religious life of Scotland has been acknowledged by many competent judges. As we write, the newspapers report a speech of an influential minister of a Presbyterian church in Glasgow, in which he says they were much indebted to the late Principal Morison for the great improvement of the tone of the pulpit of these days from that of former years. There was less now of fire and brimstone and more of the love and kindness of God in Jesus Christ. Others have borne like testimony, and this has gone far to make up for the struggles and the sacrifices which were undergone when

this section of the Christian Church was everywhere spoken against. Now that it is united with others of like mind, its churches, ministers, and friends are reconsecrating themselves to the work of the furtherance of the kingdom of God, the saving and sanctifying those for whom Christ died, and whom the Father, the Son, and the Spirit desire to bless.

### EVANGELICAL UNION THEOLOGICAL HALL.<sup>1</sup>

It was in the month of May, 1843, that the Evangelical Union was formed in Kilmarnock, and the first session of the Theological Academy was held the same year, in the months of August and September, in the same town.

The Rev. James Morison was requested to be professor, and he continued for fifty years the principal teacher. He was the originator of the Theological Hall, and took a deep interest all his life in the training of young men for the ministry. Having had the advantages of a University curriculum under distinguished teachers whom he greatly admired, Mr. Morison had the desire to instruct his students as efficiently as possible; and everyone who came under his influence was impressed with the necessity of education for the exposition of the Bible. He never lowered his standard, and was never pleased with less than the best; but he had to keep in mind the "supplies" required by students and churches, and make the most of the men who came to be trained as preachers. In a session of eight weeks for three or four years he accomplished by his personal efforts, by his example and inspiration more than some teachers do in eight years. He quickened intellectual life by his scholarship and fervent admiration of theology, and united zeal for study with love for God and man, combining piety with learning in a degree seldom surpassed. The smallness of the class never lessened the enthusiasm of the professor. The attendance at the E.U. Academy for the first ten years was only 98, for the second ten years 65, and for the third

<sup>1</sup> By Rev. Robert Craig, M.A., D.D.

56. In the first period some students were enrolled who did not become ministers; and in the class of 1843 there were only five regular students, of whom one is still spared—Rev. Professor Hunter, of Leith—and one, Rev. William Landels, D.D., joined the Baptists in 1844.

In the class of 1844, held in Kilmarnock, we find the name of the Rev. Fergus Ferguson, M.A., D.D. In the class of 1857 appears the name of the Principal of Mansfield, Rev. A. M. Fairbairn, M.A., D.D., LL.D. The classes, 1861 to 1865, were the largest in the history of the Evangelical Union. There were 47 enrolled students during these four years. Dr. Morison was then assisted by other three Professors: Prof. Kirk taught Pastoral Theology; Prof. Taylor, Systematic Theology; Prof. Hunter, Hebrew; Dr. Morison taught Evangelical Theology, and his lectures on Romans Third were then delivered.

When Dr. Morison removed from Kilmarnock to Glasgow the students met in the hall of North Dundas Street Church, and latterly in 18 Moray Place, Regent Park, Glasgow.

For many years the Rev. John Guthrie, M.A., D.D., acted as Professor of Old Testament Exegesis, until he accepted a call to London. During periods, when Dr. Morison was unwell, several ministers were requested to act as lecturers to the students. In the year 1876 Dr. Morison resigned his professorship, but was requested by Conference to continue to act as Principal.

Rev. Robert Craig, M.A., was appointed in 1876 to the Chair of New Testament Exegesis and Biblical Criticism, and acted as Professor till 1879, when he resigned, having accepted a call to Manchester. By that time Dr. Morison's health was so far restored that he was able again to take the Exegetical Chair for some years.

In 1891 Dr. Ferguson was requested to be Professor of New Testament Exegesis, and he undertook the duties till 1896.

Rev. Alexander M'Nair, M.A., has been Professor of Hebrew since 1885. The union of the C.U. and the E.U.



took place in 1896. Dr. Taylor and Prof. Mc'Nair have been teaching in the Theological Hall of the Congregational churches of Scotland since 1897. Dr. Taylor retired in 1899.

During its whole history the session of the E.U. Hall was only eight weeks in August and September. Dr. Morison, in adopting the autumn session, followed the custom of the Secession Hall, in which he was trained.

All the professors have been pastors of churches. At the time that they were fulfilling the duties of teachers in the Theological Hall their pulpits were supplied as often as they desired. The honorarium given was small, but the work was done faithfully, and often it was very laborious. Dr. Morison some years required a written exercise every day from every student on his exegetical lectures, and he must have spent hours in the examination of these papers, marking every error and noting all that was praiseworthy. The professors were assisted in the annual examinations for admission by many brethren, to whom the papers were sent by the Secretary to the Hall. The amount of theological reading prescribed left the students few leisure hours. The Committee saw applicants and heard reports on their studies before they were allowed to join the Hall. The rule was—four sessions at the University and five at the Hall. Latterly it was understood that “if any student desired to finish his course of study at the close of his fourth academic session he had to stand an examination in Systematic Theology, Exegesis, Hebrew, Philosophy, and some prescribed Theological Treatises.”

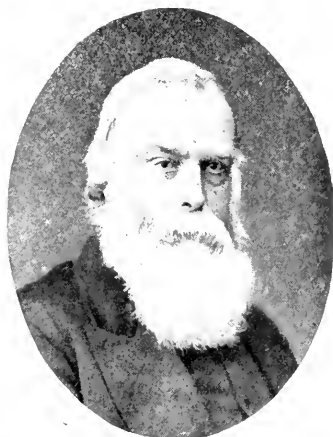
In the fifty-three years from 1843 to 1896, 305 names of students are found in the List of Alumni. Many of them have done honourable work as ministers of the Gospel, and others have devoted themselves to medicine and literature and commercial life.

Almost all the churches of the Evangelical Union were content to wait, when there was a vacancy, until they could find an E.U. student or minister to become their pastor. They loved the theology of the Evangelical Union, and preferred ministers who knew it and preached

it. Most of the students had frequent appointments as preachers, and acquired power in speaking.

For many years there were no bursaries, and every student had to support himself. But there was a rare feeling of comradeship, and every one knew all the rest.

If a man did not love Christ he had no temptation to seek to be an E.U. student or minister. Many heroic lives have been spent by those who have felt themselves called of God to preach the Gospel in the churches of the Evangelical Union, and all the ministers gratefully acknowledge the education received in the E.U. Hall.



REV. ROBERT MORISON, 1782-1855.

REV. JOHN GUTHRIE, D.D., 1814-1878.

REV. JOHN KIRK, D.D., 1813-1886.

REV. FERGUS FERGUSON, D.D., 1824-1897.

REV. A. M. WILSON, 1820-1888.



## CHAPTER XIV.

### CARDROSS AND CRANBROOK CASES.

ABOUT the year 1861 what was called the "Cardross Case" was before the Court of Session, and the proceedings in connection with it furnished a fitting opportunity to Congregationalists and others not belonging to the Free Church, which was directly interested in the case, of showing their opposition to the interference of the civil courts in the affairs of churches not connected with the State. The principle involved was one of as large importance to Congregationalists as to Free Churchmen. The Rev. Mr. Macmillan, minister of the Free Church in Cardross, had been found guilty by his Presbytery of certain charges affecting his moral character. The case was carried from the Presbytery to the Synod, and ultimately to the General Assembly, which confirmed the judgment of the Presbytery, and suspended Mr. Macmillan from the office of the ministry *sine die*. That gentleman thereupon presented a petition to the Court of Session praying it to interdict the Assembly from carrying its sentence into effect. He was then summoned to appear before the Assembly, and asked whether he had actually presented the petition referred to. On acknowledging that he had done so, he was, according to what was alleged to be the law and usage of the Free Church in such cases, summarily deposed from the office of the ministry. From this sentence Mr. Macmillan appealed to

the Court of Session, asking that the Free Church should be summoned to produce the sentence of deposition, "to be seen and considered" by the Lords of Session, that they might annul or reduce the same. The cases came before the Lord Ordinary (Benholme) who dismissed it as one which the civil court was not competent to deal with. An appeal having been made to the first division of the Court, both parties were asked to give in minutes setting forth the admissions they respectively made in regard to the writings referred to in the proceedings, and whether they did or did not renounce further "probation." This having been done, it was expected that judgment would be pronounced in the case, that is, as to the competence of the Court to deal with the case; but instead of that the Court ordered inquiry to be made whether the Free Church Assembly (the defenders) would "satisfy production," that is, produce the two sentences of suspension and deposition in order to be seen and considered by the Court. The Assembly, while willing to give information regarding its procedure in suspending and deposing Mr. Macmillan, refused to produce its sentences in order that they might be "seen and considered" with a view to their reduction. This they did on the ground that the submission to the Court of the documents by which their judgment as a church-court took effect, would have been to acknowledge the right of the civil court to review their decisions, which would have been contrary to their principles as a body that claimed entire independence of the civil court in all spiritual or ecclesiastical acts, save in so far as these involved a question of pecuniary loss or damage. The right of a civil court to adjudicate upon a question of damages they were willing to admit; but they claimed that no civil court had a right to review their spiritual or ecclesiastical acts in themselves, or to annul them.

It may be difficult for those not versed in legal and ecclesiastical matters to perceive the practical importance of the questions involved in this case, but ministers and members of nearly all the non-established churches con-

sidered that the demand of the Court of Session implied the assertion of its authority to interfere with the exercise of discipline by free churches. It was on this ground that many Congregationalists felt called upon to support the Free Church in its refusal to acknowledge any such authority. Their views were expressed by the Rev. Dr. Alexander at a large public meeting held in Edinburgh on 14th January, 1861, and which was addressed by Drs. Cairns, Cunningham, Somerville, Goold, and Guthrie. The following is an extract from Dr. Alexander's address :

“ It may be said, What harm will this claim on the part of the civil court do you? If your discipline has been rightly and justly exercised, that needs only to be shown, and the court will confirm it; and, on the other hand, if you have erred, or acted wrongly, it is surely desirable that your error should be corrected, and the wrong you have done be undone by the court. Now, let me say at once that I ask no exemption from liability to answer in a court of law for any wrong I have done, either through ignorance or malice, to any individual in the exercise of church discipline, any more than I claim such exemption in the case of wrongs I may do to any one in my personal capacity. But I think I have a right to demand that whatever becomes of me in the case of an action against me for an ecclesiastical act, the sentence I have pronounced shall be allowed to stand intact, shall abide as *res judicata*, which no power on earth can alter or annul but the power by which it was originally pronounced. With this I cannot consent that any civil court in the world shall intermeddle. I care not whether the court shall think fit to confirm or annul it; in either case a principle is affirmed and a claim advanced which I am constrained to repudiate. If the party who has been the subject of discipline thinks himself wronged or aggrieved in his civil interest, let him by all means go into the court if he chooses, and prove his case if he can, and seek redress; so far he is within the province of civil jurisdiction. But if he asks the judge to come into my church, and examine its proceedings with a view to determine whether these have

been properly conducted, and whether the sentence which has been pronounced is one which ought to be allowed to stand, I then say the judge is asked to go wholly beyond his power and proper province ; and if he accedes to such a request I must, with all respect, but very firmly, do the best I can to shut the door in his face, and keep my church sacred from such intrusion."

The question as to the right of the court to exercise the power it claimed was never settled, the appellant having withdrawn from the case.

In 1866 what was called the "Cranbrook Case" created a good deal of interest, not only among Congregationalists but also among Presbyterians and others, who were curious to know how Congregationalists would deal with a case of alleged "heresy," as this was. The minister of the Congregational church in Albany Street, Edinburgh, who had at one time been a Unitarian minister, had for some time been preaching discourses which, because of the divergence of the theological opinions set forth in them from those held by both Congregationalists and Presbyterians, excited great attention and discussion. Christian people in Edinburgh, and indeed throughout the country, were startled and pained at finding a preacher belonging to the Congregational body uttering sentiments believed to be repugnant to the religious belief and feeling of Congregationalists on vital points of the Christian faith. Having no formal creed, and no church-courts to deal with heresy, but holding by the principle that every church is independent of external control, both in regard to its doctrine and the management of its affairs, it was difficult for Presbyterians, and even for some Congregationalists, to see how ministers and churches of the Congregational denomination could vindicate their reputation for orthodoxy while a church remained in their connection whose pastor's opinions were notoriously heretical, and at the same time refrain from interfering with the liberty of the church and its pastor. No case quite similar having ever been known among Congregational churches in Scotland, which had hitherto shown general unanimity in



adherence to vital Christian doctrines and good-fellowship in their relations to each other, some doubts arose as to the proper course to take in order to show that in his teaching Mr. Cranbrook was alone to be held responsible for the views he had expressed, and that no Congregationalists, except those who might signify their adherence to his doctrines, were to be held as sympathising with him. At length, at a conference of ministers in Edinburgh, it was agreed that the right course to follow was that those ministers who had taken part in the public services of Mr. Cranbrook's "induction" or "recognition," and who had thereby introduced him to the other churches and ministers of the denomination, should ask Mr. Cranbrook to meet them in friendly conference. Dr. Alexander was requested to send a letter to Mr. Cranbrook, inviting him to the proposed meeting. In his letter Dr. A. was careful to be very explicit as to the purpose for which he and his fellow-ministers sought an interview: "The object they (the ministers who had been present at the induction service) have in view in requesting this conference is to ascertain your views on some points of revealed truth, on which they have been led to believe that you hold views very different from those hitherto held and taught in our churches. In taking this step they do not pretend to assume to control your liberty of thought and speech. They desire only satisfaction for themselves, that they may know whether they can consistently continue to recognise you as a brother minister." The reply of Mr. Cranbrook showed that he had quite misapprehended the object the ministers had in view in inviting him to a friendly conference, for in very sharp and peremptory terms he declined the invitation to what he called a "Consistorial Court," in vindication of his "liberty freely to teach what he had learned of God," and of which he asserted the ministers were trying their best to deprive him. In replying to this letter Dr. Alexander pointed out Mr. Cranbrook's mistake in supposing that the ministers desired to interfere with his liberty in any way, but simply wanted satisfaction for themselves that Mr. Cranbrook's

views of Divine truth were the same they were led to believe they were when they attended and took part in his induction services, by which they virtually introduced him to the churches of the denomination as one worthy of their confidence as a teacher and preacher of the same Gospel in which they all believed. In a subsequent letter Mr. Cranbrook asserted that had he known that by being present at the induction service they claimed the right to interrogate him as to his doctrinal views, he would then and there have asked them to withdraw. In making this assertion Mr. Cranbrook indicated his ignorance of the custom that had prevailed among the Scottish Congregational churches, namely, that when ministers were invited to attend an ordination or induction service they claimed the liberty of satisfying themselves by personal interview or by perusal of the statement the minister-elect intended to make at the service as to whether they could "recognise" him as a brother minister. This right was used only in cases of ministers called by a church of whom the invited ministers had but little knowledge, or of whose belief and teaching they had doubt. In most cases the ministers present had had opportunities of personally knowing the teaching of the minister-elect, either as a student of the Theological Hall or by his being accredited by other ministers in whom they had confidence. The mistake of the Edinburgh ministers was in not asking for a friendly conference with Mr. Cranbrook *before* they attended his induction service, and making clear to him the grounds upon which they were present to recognise him. But they acted in good faith, believing that, having been a Congregational minister in good standing among his brethren in England, they might fairly assume that his religious beliefs were substantially the same as their own. The result of the correspondence was that the ministers "suspended ministerial communion" with Mr. Cranbrook, on the ground that his published views on some vital points—especially on prayer—were such as were utterly at variance with the "things most surely believed" among them. These views were so pronounced that no

conference with Mr. C. was really required to satisfy the ministers or any others as to the opinions he held, but they desired to deal courteously with him in the hope that possibly he might have some explanations to make which might modify or remove the unfavourable impressions his discourses had produced. Mr. Cranbrook's own action shut out any hope they had in that direction. The action of the Edinburgh ministers was subsequently vindicated in rather a painful way. In February of 1867 Mr. C. resigned the pastorate of the church in Albany Street owing to the expression of increasing dissatisfaction with his teaching on the part of many of the congregation. He continued for a short time to lecture in a hall in Edinburgh, but his spirit of bitter antagonism to all Christian churches, with which he declared himself thoroughly disgusted, and his equal antagonism to many of the most cherished beliefs of Christian people, were such as to repel rather than attract hearers. Within a few years after his resignation he died.

## CHAPTER XV.

### INSTITUTIONS OF CONGREGATIONAL CHURCHES.

#### SOCIETIES.

THE Congregational and Evangelical Unions and the Theological Halls have been regarded as the leading institutions connected with the Congregational churches in Scotland, not only because their objects and aims have been recognised as the most important in the interests of the churches, but also because the money raised for them has been more than for other objects; but a sketch of the origin of the other societies connected with the churches is given here.

In 1820 the SCOTTISH CONGREGATIONAL MINISTERS' WIDOWS' FUND was originated. This was really an extension of the work of the Congregational Union, with the difference that whereas the latter was specifically a "church" aid society, the Widows' Fund was designed to be a Pastoral Aid Society. It was recognised by those who had a sympathetic interest in the pastors of the churches and their work that, although the aid given by the Union had materially relieved the anxieties of many of the pastors as to the support of themselves and their families, their incomes were so small as to make it hardly possible for them to make any provision for the widows or families they might leave behind them in the event of their decease. The fact, too, that many worthy ministers had from time to time been found who were left in somewhat straitened circumstances when compelled by

age or infirmity to retire from active service, indicated the necessity of making provision for such cases. By the small payment of one guinea yearly each minister was admitted to the benefits of the Fund. Of course this source of income was known to be quite insufficient to meet the claims that were anticipated as likely to be made on the Fund, but it was expected that contributions from the churches and individuals would provide an income from which needed help might be given as necessity for it arose. The Fund was divided into two branches—an “equitable” and “charitable” branch. Under the former each widow or family of a deceased minister was secured an annuity of £10; and under the latter there was given in addition such sum as cases of special need might demand, or such an enhancement of the “equitable” annuity as the state of the funds might warrant. Grants from the Fund were also made on behalf of “aged brethren” at the discretion of the committee. Several changes have been made in the regulation of the Fund since 1874. In that year it was decided that no further grants be made to “aged brethren,” in view of the provision made for them by the Congregational Ministers’ Provident Fund, but the claims of members at that date were reserved. Prior to 1882, ministers leaving Scotland, and thereby ceasing to be connected with the Fund, had been entitled to receive back their subscriptions without interest, but in that year it was decided that in such cases only two-thirds of the subscriptions should be returned, reserving the claims of existing members.

Both in regard to its laudable aims and from a financial point of view, this institution has been one of the most successful of the societies connected with the churches. Although the grants given to widows and children have never been of such an amount as entirely to provide for their support, they have afforded timely and welcome relief to many who, but for them, would have felt the pinch of poverty, and many a worthy pastor who has been unable to provide for those depending upon him has had his mind relieved by the assurance that they would receive the aid of this

benevolent Fund in the event of his death. For many years the income of the Fund continued to increase year by year, and enabled its committee to add largely to its capital account, the interest from which became available as a further increase, while enabling the committee to deal all the more liberally with applicants for aid. A large part of the capital has come from the donations and legacies of individuals, but for which the income from church contributions and from members would have come far short of providing for the expenditure each year. In 1900 the capital stood at £12,805 6s. 10d., and the widows or children of twenty-seven pastors were receiving aid from the Fund.

THE SCOTTISH CONGREGATIONAL MINISTERS' PROVIDENT FUND was originated in 1859. The necessity for this Fund had long been felt. The salaries of most of the pastors had been so limited as to make it well-nigh impossible for them to do little more than provide for themselves and for those dependent on them while engaged in active service. When overtaken by age or sickness they had therefore to rely on the kindness of their churches or of benevolent friends. In not a few cases, also, ministerial brethren felt themselves compelled to remain at their posts as pastors when they themselves needed the rest they had earned by their laborious lives, and when their churches required the services of younger and more vigorous men to take the oversight of them. It was for the sake of both pastors and churches that the Fund was instituted, and during the forty years it has been in existence it has done good and timely service to both. The annuity at first aimed at was £40, but for many years it has been £60, and is available by members in case of failing health, or when they reach the age of 65 years. The income of the Fund has been derived from subscriptions of beneficiary members of one guinea annually, subscriptions from churches and individuals, and interest on invested funds. The latter have now reached the sum of £16,605 17s. 9d.

THE EVANGELICAL UNION MINISTERS' PROVIDENT FUND SOCIETY was originated in 1867, with the same object in

view as that of the Scottish Congregational Ministers' Provident Fund, but with the additional object of making some provision for the widow or children of a deceased member by a single payment of the sum of £60. The annual subscription of beneficiary members is £1, and they become entitled to the benefit of the Fund on reaching the age of 67 years, or becoming incapacitated for service before that age. The capital of the Fund in 1900 was £7677 8s. 2d.

Although these two Funds and the Widows' Fund are under separate management, they may be described as really auxiliaries of the Congregational Union, their objects being to aid pastors of churches by providing annuities for them in their old age or infirm health, and for their widows after them. If the churches gave salaries to their pastors which would enable them to make this double provision, there would be no need for these Funds; it is only to supply the lack of the churches that the Funds have become necessary. Hence the grants of the Congregational Union under its "church-aid" branch, and the annuities of the Provident and Widows' Funds, form part of a stipend-aid scheme in the interests of both churches and ministers. One regrettable feature of the operations of both Funds is the small amount of support given them by the churches for whose sake they are carried on, only a fraction of the annual income being derived from church-subscriptions. A little reflection ought to convince members of the churches that these Funds have the highest claims upon them for liberal support, seeing that by the provision made for their ministers and ministers' widows the churches themselves are thereby relieved to a large extent of the obligation that primarily falls on them to provide for those who have given them their strength and labour in the ministry of the Word.

THE SCOTTISH CONGREGATIONAL CHAPEL BUILDING SOCIETY originated in 1866, the aim of its promoters having been to aid in the erection, purchase, alteration, or improvement of Congregational Chapels throughout Scotland, and to provide for the extinction of chapel debts. The promoters were

moved by a desire, not only to aid those who were engaged in the work of building new places of worship, but also to relieve pastors and others from the trouble and even humiliation of going from place to place soliciting aid for building schemes in connection with their churches. It was hoped that by having a central fund to which all able and willing to aid in this important work could send contributions, the work might be better done, and with less trouble and anxiety, than by means of begging deputations. The aid of the Fund is given by means of grants, and of loans at nominal interest. The amount of the capital of the Fund is £4101. The income is derived from individual and church subscriptions, and interest on investments. This Fund is not yet incorporated with the Congregational Union.

THE CHAPEL DEBT AND BUILDING FUND in connection with the Evangelical Union was instituted by the Conference in 1868, "to assist by gifts or loan, without interest, in defraying chapel debts, and building or repairing places of worship, belonging to the churches of the Evangelical Union of Scotland." The objects are here similar to those of the Scottish Congregational Chapel Building Society. It is now instituted as one of the societies of the Congregational Union, and a new set of rules was adopted in 1898. In 1899 the capital was £5922 18s. 1d.

THE CONFERENCE OF SCOTTISH CONGREGATIONALISTS was instituted in 1869 with the view of enabling the ministers and members of the Congregational Union to confer together on important subjects which at the time were not regarded as coming within the scope of the Union. At the meetings of the Conference papers were read and discussed bearing upon various aspects of church life and work. Inasmuch, however, as the changes made in the constitution of the Union allowed of greater latitude in the selection of topics dealt with at its annual meetings, the necessity for the Conference came to be less felt than in former years, and when the union of the Congregational and Evangelical Union churches took place in 1896 the Conference ceased to exist.



THE SCOTTISH CONGREGATIONAL TOTAL ABSTINENCE SOCIETY was instituted in 1867, with the object of promoting the practice of abstinence among the members and ministers of Congregational churches. The work of the society has been done by arranging for having sermons on total abstinence preached by ministers at the annual meetings of the Union, forming Bands of Hope in connection with the churches, and in other ways seeking to advance the cause of abstinence from strong drinks.

In 1879 a STANDING COMMITTEE of the Evangelical Union was appointed "to promote the interests of the Temperance Reform."

THE PASTORS' SUPPLEMENTARY STIPEND FUND was started in 1872, with the view of supplementing the salaries of pastors, so that their income from all sources might be at least £140 to £150 per annum. The Fund was originated by a number of laymen, chiefly in Glasgow, who were concerned to learn that "the stipends of a considerable number of the pastors of churches in connection with the Congregational Union of Scotland were not adequate to their comfortable support." They therefore started this Fund in order to supplement the efforts of churches and the Union on behalf of the pastors. Liberal contributions were given to the Fund during the first few years of its existence, its income having reached the figure of £1538 in 1874, and the committee were enabled to give large grants to pastors, which afforded welcome relief to them. For some six or seven years the supplementary grants of the Fund enabled the committee to raise salaries to £100 in country districts, £120 in towns, and £140 in cities, with £10 additional where there was no manse. An arrangement was also made by which the annual income of the Fund was divided into shares, the value of which was determined by the number of applications and the amount available for distribution. Pastors of churches contributing to salary 10s. per member, but under 15s. received two shares; 15s. and under 20s. three shares; and 20s. or upwards four shares. Owing to the death of many of the original

contributors in the course of years, the income of the Fund decreased considerably, until, during some years prior to the "union," it had fallen to a little over £400, which was obtained chiefly from some individual contributors. When the churches of the Congregational and Evangelical Unions united in 1896 the Fund ceased to exist as a separate institution, it being understood that its objects would be served by the "Church-aid" branch of the Congregational Union. As in the case of other institutions of the churches, this Fund owed much of its success to the efforts of a few brethren, who zealously worked on its behalf.

EVANGELICAL UNION AUGMENTATION OF STIPEND FUND.—For the long period of thirty years there existed no special Fund in connection with the Evangelical Union for the augmentation of ministers' stipends. Whether it was that the enthusiasm, zeal, and liberality of the early adherents of the Union rendered such a Fund unnecessary, or whether the ministers themselves were so earnest and zealous in the proclamation of the simple, world-wide Gospel as to render them indifferent to their financial affairs, it would be difficult at this time of day to decide. But the time arrived when it was found necessary to introduce a systematic organization to consider the circumstances and contribute to the wants of the pastors of small and struggling congregations. And so at the Annual Conference in October, 1873, a committee of twelve laymen was appointed to attend to the business of collecting funds and distributing them to such ministers as were receiving less than £150 a year of salary.

A set of Rules was adopted for the guidance of the committee.

The first committee appointed was composed of some of the most influential laymen in the Union, and their efforts to obtain funds was encouraging. Between £400 and £500 was contributed for the first year and was distributed in sums varying from £10 to £30 to twenty-six pastors whose salaries were less than £150.

The Rules provided that no grant would be given where the salary was under £80, so as to induce the congregations

to contribute as much as possible to the support of their own ministry ; and no grant was to be given unless the churches themselves contributed to the Augmentation Fund. Both of these rules were on the whole carefully adhered to.

Unfortunately at an early stage of the history of the Fund, a dispute arose as to whether the committee should reveal the names of those pastors who were recipients of the Augmentation grants. The committee then in office were strongly opposed to reveal the names, although the 8th Rule provided "That the Treasurer of the Fund shall present to Conference a full and detailed statement of the receipts and disbursements of the Fund for the previous year, duly audited."

The Conference of 1875 decided that this Rule should be complied with, and the greater number of the members of committee resigned. The vacancies were however at once filled up, although the dispute had rather an injurious effect upon the progress of the Fund. The income never exceeded £500 per annum, and the committee were never able to fully carry out the original purpose of augmenting the salaries to the minimum of £150 a year. But there can be no doubt that during the whole history of the Fund, which continued to exist till after the amalgamation of the two Unions in 1896 took place, very appreciable assistance was given to underpaid pastors, and was very gratefully appreciated by the recipients. For a good many years a few of the wealthier members of the E.U. gave very handsome contributions to the Fund, but in course of time these wealthy members passed away, and in consequence the contributions suffered to some extent ; and in later years the receipts averaged a little over £300 per annum. But by that time the scale of salaries had improved to some extent, and the falling off in the Fund was not so severely felt as it would otherwise have been.

#### PERIODICALS.

Among the various religious agencies in connection with Independent churches in Scotland, none has probably been

more influential and useful than its periodical literature. The magazines that have from time to time appeared have done much to keep in remembrance the great truths and principles professed by them, to foster a spirit of unity and interest in their common cause, and to supply them with interesting and valuable information regarding each other's work and the progress of religion generally. In their pages many matters of practical interest have been discussed, and several of the schemes of the churches owe their origin in large measure to such discussions.

The first periodical in connection with Congregational churches in Scotland was the *Missionary Magazine*, the first number of which appeared on 16th July, 1796. With the single exception of the London *Evangelical Magazine* it was the first religious periodical in the United Kingdom, and probably in the world. Originated, in the first instance, to supply information and to excite interest in connection with foreign missions, it became, in the course of a few years, the organ of the Congregational churches, and while it never ceased to give a large place to the foreign missionary enterprise, it devoted an increasing portion of its space to the operations of Congregational churches. Its first editor was the Rev. Greville Ewing, who for four years continued to edit it, but who, owing to the pressure of other duties that fell to him about the year 1800, had to relinquish his charge. For some years it was conducted by Mr. John Aikman and others, and in 1814 its name was changed to that of the *Christian Herald*. A further change took place in 1835 when it became the *Scottish Congregational Magazine*. From 1814 till 1880 the magazine had as its editors brethren whose names are associated with the history of the churches in a marked degree—John Aikman, Dr. George Payne, Gilbert Wardlaw, David Davidson, G. D. Cullen, Henry Wilkes, Edward Napier, Henry Wight, Dr. W. L. Alexander, Dr. James Campbell, Robert Spence, Professor Robbie, Dr. Stark, and Dr. Russell. In 1881 a further change was made in the name, and it became *The Scottish Congregationalist*. From that year till the present time its editors

have been Messrs. Ross, Auchterlonie, W. D. Mackenzie, David Caird, A. R. Henderson, and Messrs. Alexander Brown and T. Templeton, the present editors. In the month of July, 1900, the magazine entered on its 107th year.

It was not long after the formation of the Evangelical Union, that its leading ministers realised that if they were to keep in touch with all their brethren, scattered as they were throughout Scotland and elsewhere, and exercise an influence on those who were not of their religious circle, they must use the press to the utmost extent possible, and have a newspaper and other periodicals. The idea of a newspaper originated with the Rev. Dr. Kirk, Edinburgh, who enlisted the co-operation of the late Sir Wilfrid Lawson, Mr. David Reid, Dunfermline, and Rev. Robert Simpson, Glasgow. They started the *Christian News*, the first copy of which was issued on the 5th day of August, 1846, the editor being the Rev. Peter Mather, Congregational minister, Ardrossan. At first it sold at fourpence halfpenny a copy, and had a comparatively large circulation, on both sides the Border. It found its way into many homes by reason of its advocacy of temperance, it being at that time almost the only paper which advocated the cause of abstinence and the prohibition of the liquor traffic. After Mr. Mather resigned his position as editor, his place was filled by Dr. Kirk as nominal editor, who had associated with him Mr. Robert Martin and Mr. Peter Bruce as acting-editors. This arrangement continued until the paper passed into the hands of Mr. T. D. Morison, who secured the services of the Rev. Dr. Adamson, the present editor, Messrs. Inglis Ker & Co. being now proprietors. He had been a regular contributor to its pages from 1867, and contributed, besides other articles, all the "Notes and Comments" and the most of the reviews. He has been assisted by several sub-editors, the first of whom was the late Rev. Robert Hood, whose racy articles were much appreciated by the readers. The price of the paper was reduced to twopence in 1876, and more recently to a penny. It is now the oldest religious newspaper in Scotland, and was the first of

that now large family of newspapers that take the name of "Christian." Its existence speaks volumes for the spirit of the denomination, and the self-sacrifice of its editors and contributors who have devoted themselves to its support during upwards of half a century, and, in most cases, without any recompense but that of seeking to do good.

The *Day Star* (a monthly) was started in 1846 by the late Rev. Dr. Kirk, who continued to be its editor until 1876, when he had to give up the work owing to failing health. Soon after this the periodical ceased to appear. In the pages of the *Day Star* there were many articles bearing on practical Christian life, and much interesting information regarding the work of the Evangelical Union churches.

In 1848 Dr. Kirk also started the *Dew Drop*, a monthly magazine for young people, which he continued to edit until his death. The late Mrs. Kirk continued his work, and after her death the *Dew Drop* became the property of her son, the Rev. John Kirk, who, along with Mrs. Kirk, continues to conduct this interesting and useful magazine.

*The Evangelical Repository*, "a Quarterly Magazine of Theological Literature," commenced in 1854, and was published for 34 years. Its originators were Messrs. Robert Moyes, James Cochran, James S. Lang, and William Adamson, who became security against loss. They consulted the Rev. Dr. Morison, who at once fell in with their plans and took the position of editor. Its price was one shilling, and it consisted of eighty pages. Its object was to expound and defend the doctrines of the Evangelical Union and the evangelical verities generally. After being editor for fifteen years Dr. Morison resigned his place, and appointed the Rev. Dr. Fergus Ferguson as his successor, who conducted it till the year 1886, when it was turned into a monthly at the price of sixpence, under the editorship of Dr. Adamson. The proprietor stopped the magazine in 1888. It had a large staff of contributors, who latterly gave their articles without monetary reward.

*Forward*, "a Monthly Magazine for the promotion of a Liberal Evangelical Theology and the advancement of

Practical Christianity," was started in 1867 with the design of extending the influence of the views of divine truth held by the Evangelical Union, and those who sympathised with them. Its editor was the Rev. Dr. Adamson, who carried it on for seven years, and gave it up because of the pressure of pastoral and other work after he removed to Edinburgh. The contributors were sought for, to as large an extent as possible, outside of the denomination, and some of those who now stand high in the literary world had their first contribution published in the pages of *Forward*. Among these may be mentioned Dr. William Robertson Nicoll, the Rev. Dr. George Matheson, and the Rev. Dr. Thomas Whitelaw. Among the other contributors were Principal Fairbairn, William Honyman Gillespie, author of "*The Argument A Priori*," Rev. George Gilfillan, and others. The circulation of the magazine was to a considerable extent among those who were outside the denomination.

Besides these, there were the two monthlies, the *Evangelical Witness*, which existed for two years, and the *Evangelical Union Magazine*, which was issued as the organ of the body, but continued for only two years. The latter could not be made to pay, and was given up for that reason. All the other periodicals were not the official organs of the Evangelical Union, but the property of private persons who took on them all the responsibilities connected with their management. This was found to work more satisfactorily than if they had been the organs of the denomination. The arrangement saved both money and friction, and secured freedom on the part of both editors and contributors.

For some years prior to the change of the name of *The Scottish Congregational Magazine* to that of *The Scottish Congregationalist* in 1881, *The Advance* was originated and conducted by friends connected with churches of the Congregational Union in the west of Scotland. It was the first penny monthly periodical in connection with these churches, and did good service in endeavouring to stir a lively interest in the work of the churches, under the editorship of the Rev. Thomas Brisbane. When the *Scottish*

*Congregationalist* appeared as a penny monthly, the *Advance* ceased to exist.

*The Evangelical Union Magazine* was started in 1896, "for the maintenance of Evangelical Union principles," and is the organ of the minority party of the Evangelical Union who declined to enter into the union of the Congregational and Evangelical Unions in that year. It is a penny monthly, and its pages contain articles bearing on the principles of the Evangelical Union and on temperance, besides giving information regarding the churches it represents. The Rev. John Kirk is the editor.



## CHAPTER XVI.

### UNION OF CONGREGATIONAL AND EVANGELICAL UNIONS.

THE history of religion in Scotland shows that the smaller the points of difference between one religious party and another, the greater the alienation between them ; but only for a time. In the course of a generation the leaders in ecclesiastical divisions begin to regard with more friendly feelings those from whom they separated, and a new generation arises who attach less importance to the differences that separated those of former days. The records of denominational bitterness in the early part of the century, on the one hand, and of the re-union of formerly divided church parties at a later time, on the other, amply prove this. The history of the churches of the Congregational body and those of the Evangelical Union, shows that this historical precedent has been followed in their case as closely as in the case of their denominational neighbours. For many years the two parties were alienated, and had little intercourse with each other. But in the course of time it became evident that both churches and ministers were disposed to regard each other with more friendly feelings than in former years, and that they recognised the fact that they belonged to one body of Independent churches, among which there was far more of agreement than difference. This change was owing partly to the dying out of the older

men who had been leaders in the divisive movements of earlier years, and partly to the advent of younger ministers of churches who did not attach the same importance to the points in dispute that had separated their fathers, or who had come to recognise the fact, that in regard to the preaching of a full and free Gospel, the churches of the two sections of Independents were practically at one. At the same time a change had taken place in the attitude of members of the churches in regard to doctrinal differences. They had no longer the same interest in discussing the points of difference between Calvinists and "Morisonians," as they were called. Other questions had come to the front that diverted attention from the old grounds of difference. Further, the testimony of the Evangelical Union regarding not only a universal atonement, but also the universal work of the Holy Spirit had come to be virtually accepted by the Congregational churches, and indeed by many belonging to Presbyterian churches, though in the case of the latter the change was indicated chiefly in ignoring "limitarian" views of the atonement and of the work of the Spirit, and in the exhibition of the Gospel as a message of divine love to all men.

Although the feeling in favour of a closer approach to each other of the two sections of Independent churches had often been expressed by many individual ministers and members it was not until the year 1867 that any formal indication of it was given. In that year there appeared a correspondence in the *Christian News* in which a Congregational minister and "two E.U. ministers" took part, and who strongly advocated union between the two bodies of churches. The proposal was strenuously opposed by several correspondents on the Evangelical Union side, and notably by the editor of the paper, and it became evident that the time was not ripe for any overt action. In 1877 there appeared several articles in the *Scottish Congregational Magazine* in favour of Union, and at the annual meeting of the Congregational Union in that year the movement took a practical form by the appointment of a delegate

(the late Rev. Dr. David Russell) to the Evangelical Union meetings. In 1878 the good feeling of the brethren of the Evangelical Union was shown by their appointment of a delegate (the late Rev. Dr. Fergus Ferguson) to represent them at the meetings of the Congregational Union, and from that time there continued to be a yearly exchange of delegates from both bodies of churches until their ultimate union. At the annual meetings of the Congregational Union in 1885 further progress was made by the favourable reception of a paper at the Conference of Scottish Congregationalists on "Union between the Churches of the Evangelical Union and the Congregational Union," and the discussion which followed resulted in the adoption of a resolution instructing the committee to consider by what means fellowship and practical co-operation could be promoted between the two sections of churches, and also to make inquiries of the Evangelical Union on the whole subject of union. At the same time the deacons of the Congregational churches attending the meetings took action on the same lines, and appointed a committee to confer with the office-bearers of Evangelical Union churches, and to endeavour to ascertain whether a feeling in favour of union existed in that body, and if so to take what steps might be deemed necessary to promote the same. A joint-meeting of office-bearers of both denominations was held in April, 1886, with the result that a resolution was passed to the effect that it was desirable that a union should take place, and a committee was appointed to consider matters of detail in connection with the proposal. The committee met in February 1887, and, as the result, it was agreed to ask each of the churches of both Unions to state (1) whether it was in favour of the proposed union, (2) whether it approved of the proposed draft of union submitted, and (3) whether it had any suggestions to make on the whole subject. The draft basis was briefly (1) that the name of the united body should be the Congregational Evangelical Union; (2) that there should be no more limited doctrinal basis of union than the great

principles of the evangelical faith and the congregational independence of the churches, and that special doctrines as to the mode of Divine operations or the Divine methods by which the blessings of the Gospel are conveyed to men, ought to be left to individuals and churches, and have no place as a doctrinal formula or theological creed in the constitution of any association of Independent churches; (3) that the united denominations should continue their efforts for the suppression of intemperance; and (4) that in regard to finance there should be one common purse, but that the details of this question be left for future consideration and adjustment. Sixty churches of the Congregational Union sent replies to the queries. To the first, 38 churches answered in the affirmative, 3 in the negative, and 29 sent no reply. To the second, 30 churches sent a favourable reply, 2 were unfavourable, and 28 sent no reply. Of the Evangelical Union churches 43 sent replies. To the first query 30 sent favourable replies, to the second 2 sent replies in the negative, and 27 sent no replies. From the response made by the churches, and the remarks made by some of them, it was evident that they were not prepared to deal with the question of union in a decided way, owing, as was stated by some, to the lack of sufficient information, and of time for careful consideration.

A further step in the direction of fraternal co-operation was taken at the annual meeting of the Congregational Union in 1887 by the committee being instructed to consider whether it was desirable to have a conference between the committees of that Union and the Evangelical Union, for the purpose of arriving at an understanding with regard to the appointment of agencies and the distribution of funds, so as to avoid unnecessary waste of resources, and to arrange with the committee of the Evangelical Union for holding such a conference.

In March 1887 there was a friendly conference between the ministers of the Congregational and Evangelical Unions in Glasgow on the subject of union, with the result that the

following questions were adopted for the consideration of the Congregational and Evangelical Union committees: "1. Whether it be desirable and practicable to have a conference of the committees of both bodies, with the view of arriving at such an understanding in appointing agencies and distributing funds as may avoid unnecessary waste of resources. 2. Whether a united meeting representative of the churches of both bodies can be held with the view of promoting Christian fellowship between the churches, and such unity of purpose and action in all that relates to their common interest as may be helpful to them as churches, and serve to promote the interests of the Redeemer's kingdom. 3. Whether, in view of the desire expressed by ministers and members of churches of the Congregational Union and Evangelical Union for a closer union with the Congregational Union of England and Wales than at present exists, an effort should be made to ascertain to what extent this desire prevails; and if it is found to be general, whether and what steps should be taken to give effect to it, if found practicable, after conference with Congregationalists in England and Wales." The proposals were discussed at the Conference of the Evangelical Union in 1888, and remitted for further consideration to the commission of that body, with the result that a resolution was passed to the effect that "in view of the difference of opinion which the discussion at last Conference brought to light, and of the interests of our churches, the commission unanimously recommend that discussion of the subject of union with the Congregational Unionists should not in the meantime be further prosecuted."

During the next four years the subject of union did not cease to engage the attention of many of the ministers and members of both Unions, and was repeatedly discussed in the pages of the *Scottish Congregationalist* and the *Christian News*. At length, at the annual meeting of the Congregational Union in 1892, a resolution was adopted to appoint a special committee for the following purposes: "1. To inquire thoroughly whether the proposed union is desirable and

practicable; 2. to invite the Conference of the Evangelical Union to appoint a similar committee to confer with the committee of this Union on the matters aforesaid; 3. if the result of the said Conference be in favour of union, said committee of this Union shall carefully, and, if possible, in conference with said committee of the Evangelical Union, study the steps which must be taken towards the consummation of the proposed union; and 4. that a report from said committee shall be presented at next annual meeting of the Congregational Union."

At next annual meeting of the Congregational Union the special committee reported that the proposed union is desirable; that in order to discover its practicability eight members had considered and reported on doctrinal, legal, financial, institutional, ecclesiastical, and temperance questions in their bearings on the subject of union; and that the committee had invited the Conference of the Evangelical Union to appoint a similar committee to confer with them on the whole subject of union, which that body had cordially agreed to do. The committee further reported that a meeting of the joint-committee of both Unions met on 27th March, 1893, and after friendly discussion it was agreed to appoint a sub-committee, consisting of members of both committees, to draw up a short doctrinal statement for the consideration of a future conference of the two committees, and another sub-committee to investigate the institutions of both bodies. It was also agreed to adopt the following resolution: "This meeting of joint-committees of the Evangelical Union and Congregational Union finds that the proposed union is desirable, and expresses its confidence that all practical difficulties can, with care and patience, be overcome." The report was adopted unanimously, and the special committee reappointed to study further the details of a scheme of union, in conjunction with a similar committee of the Evangelical Union, and report. At this meeting a statement was submitted by several ministers of the Congregational Union in the west of Scotland to the effect that, without in any way expressing disapproval of

union, they wished it to be recorded that, in the event of the amalgamation interfering with the financial position of their churches, they held themselves free to take such action as the circumstances might warrant.

At the annual meeting of the Congregational Union in 1894 a further report of the joint-committee was presented and adopted, and the committee reappointed, with special instructions to co-operate with the members of the Evangelical Union in joint-committee in preparing an Explanatory Statement based on the report of the joint-committee of all the facts bearing on the proposed union, and the form it should take; to send a copy of the same to each church of the Congregational Union, with the request to transmit a statement of its views on the whole question of the advisableness of union; to arrange in joint-committee for the calling of a joint meeting of the pastors and delegates of the Congregational Union and the Evangelical Union to consider the reports of the churches; to obtain the opinion of legal counsel as to the relations of the Congregational churches to the Ferguson Bequest Fund in the event of union; and to consult with the trustees of the Ferguson Bequest Fund as to any possible effect union might have on the administration of their trust in relation to the Congregational churches now on the list of beneficiaries. The Explanatory Statement was prepared by the joint-committee, and 35,000 copies were issued to the churches for distribution among the members. Along with the Statement there was sent a request to each church to return answers to the following queries: "1. Are you in favour of the union of the churches of the Congregational and Evangelical Unions? 2. If so, do you approve of the union of the churches on the basis of the recommendations of the joint-committee now submitted to you? 3. If you answer the foregoing queries affirmatively, do you leave to the annual meetings of the two Unions the work of adopting the constitution, and of taking all steps requisite for the consummation of the union?"

A joint meeting of the two Unions was held in Glasgow in March, 1895, to which scrutineers, who had been

appointed to examine the replies of the churches, reported as follows :

*Congregational Union Churches.*

						QUERIES.					
						1	2	3			
67	churches	have	voted	-	-	-	-	Yes	Yes	Yes	
2	"	"	"	-	-	-	-	Yes	Yes	—	
2	"	"	"	-	-	-	-	Yes	No	No	
1	"	"	"	-	-	-	-	Yes	—	Yes	
1	"	"	"	-	-	-	-	Yes	—	—	
1	"	"	"	-	-	-	-	Yes	No	—	
11	"	"	"	-	-	-	-	No	—	—	
8	"	"	"	for delay.							
3	"	"	"	remain neutral.							
<hr/>											
96											

*Evangelical Union Churches.*

						QUERIES.					
						1	2	3			
60	churches	have	voted	-	-	-	-	-	Yes	Yes	Yes
5	"	"	"	-	-	-	-	-	Yes	No	—
20	"	"	"	-	-	-	-	-	No	—	—
2	"	not formally connected have voted					-		Yes	Yes	Yes
1	"	not formally connected remains neutral.									
2	"	have not voted.									
<hr/>											
90											

The joint meeting adopted resolutions to the effect that it found the replies of the churches to the queries addressed to them indicated that the judgment and desire of the majority of these churches were in favour of union ; that, inasmuch as it was extremely desirable that the judgment of the churches should be unanimous, the meeting appointed a committee to address a letter to, or otherwise approach, each of the churches voting either against the union or for delay of proceedings, requesting them to reconsider their decision, and expressing the hope that they would see their way to fall in with the decision of the majority of the churches ; that it be recommended to the next annual meetings of the Congregational and Evangelical Unions respectively to take all further steps required for the accomplishment of the union ; and that special resolutions should be adopted by both annual meetings to this effect.



The annual meeting of the Congregational Union was held in Dundee in April, 1895, when the foregoing resolutions, together with the replies of the churches, were submitted. After considerable discussion a resolution was unanimously adopted to the effect that, though the judgment and desire of a large majority of the churches of both Unions had been expressed in favour of union, yet, in view of the extreme desirability of arriving at a more nearly unanimous vote, the supporters of union had consented to the postponement of any vote thereon until the next annual meeting of the Congregational Union, on condition that the opponents of union then present pledged themselves to accept individually, and to use their utmost efforts to induce the churches they represented to accept, whatever decision might then be arrived at by the majority of the meeting; and that the minority having so pledged themselves, the meeting resolved to delay the discussion of the report until April, 1896. At the same time a committee was appointed to continue consultation and conference with a similar committee of the Evangelical Union, and to take such action as might appear desirable in connection with the proposed union until next meeting. Owing to this decision, the Evangelical Union Conference also delayed further action.

At the next annual meeting of the Congregational Union, held in Glasgow in April, 1896, the following resolution was proposed: "That, in view of the judgment of the Congregational Union given in favour of the union of the two denominations, and in view of the resolutions adopted at last meeting of the Conference of the Evangelical Union, expressing its willingness, in name of the churches thereof, to unite with the churches of the Congregational Union under the name and designation of 'The Congregational Union of Scotland, comprising the Evangelical Union and the Congregational Union as existing in 1895,' and on the basis of a constitution indicated in the Explanatory Statement sent last year to the churches of both denominations, provided a resolution of similar import be accepted by the Congregational Union, this meeting, in name and by

authority of the churches of the Congregational Union expressed in the answer to the third of the queries submitted to the churches, hereby agrees to unite with the churches of the Evangelical Union, under the name and designation, and on the basis of a constitution aforesaid." It was agreed that the following rider to the resolution should be made: "At the same time, in so agreeing to unite with the churches of the Evangelical Union, this meeting, desiring to emphasise what is contained in the Explanatory Statement, declares that the union shall not be in any sense an ecclesiastical court or corporation claiming to interfere with the independence of the churches, and that under the new constitution no theological test shall be imposed on any member, minister, or professor, the Bible alone being regarded as the standard of faith and life." An amendment was proposed in the following terms: "That the report of the Congregational Union Committee on union with the Evangelical Union be received, and the committee cordially thanked for their labours and diligence in carrying out the remit of the annual meeting of 1894; and that this meeting, while prepared to welcome heartily and to co-operate in any measures which will promote and increase fraternal intercourse between the churches of the Unions, such (1) as more frequent and more general pulpit exchanges by the ministers of the Unions, (2) by a working mutual eligibility to pulpit charges, (3) by the formation of a council appointed with powers, and which would be equally represented by and representative of both Unions for the purpose of promoting Christian work, the preventing of overlapping, and the planting of new churches, and (4) by means adapted to produce closer fellowship generally, hereby resolves not to proceed further in the meantime with the proposals for union on the basis proposed by the joint-committee." A vote having been taken, it was found that 144 voted for the motion and 33 for the amendment; 20 members did not vote. On the result of the vote having been intimated, fourteen pastors and delegates protested, declaring that the carrying out of this resolution would involve a secession

from the Congregational Union, and that on such secession taking place the remaining churches of the Union would alone belong to and represent the Congregational Union of Scotland, and have right to its whole assets and estate, powers, and privileges. A resolution was then passed declaring the motion carried to be the finding of the meeting. It was agreed that a joint meeting of the two Unions should be held in October following for the purpose of declaring the union, and that the meeting of the Congregational Union should be adjourned until the day appointed for such joint meeting. It was also agreed that the committees of the Congregational Union should hold office only and until the union of the two Unions, and that thereafter the affairs of the united body should be conducted in accordance with resolutions passed by the joint meeting for that purpose. Thereafter the following resolution was adopted: "That in agreeing to enter into union with the Evangelical Union this meeting declares that, notwithstanding such union, the churches of the Congregational Unions of Scotland do not mean or intend that there shall be any departure from the principles or objects for which this Union has hitherto existed, and that for all essential purposes it will continue to exist under the proposed designation as if no such union of the denominations had taken place." A final resolution was adopted, to the effect that, in the first instance, the following branches of the work be taken up by the Union under the care of committees: a General Committee to manage the general business of the Union, a Church-aid Committee, a Home Mission Committee, a Foreign Mission Committee, a Sunday School or Welfare of Youth Committee, a Publications Committee, and a Temperance Committee; that provision be made for including the following branches of work among the operations of the Union at as early a date as may be found practicable: the Theological Hall, Ministers' Widows' Fund, Ministers' Provident Fund, and Chapel Building and Manse Fund; and that a committee be appointed to act conjointly with the committee appointed by the Evangelical Union for the

purpose of entering into communication with the last-named societies, with the view of arranging for their inclusion in the Union at as early a date as possible, preparing a draft constitution to be submitted to the joint meeting of the two Unions, and to take such action as might be needful to carry out the foregoing resolutions.

On 1st October, 1896, the adjourned meeting of the Congregational Union was held in Glasgow, and the various resolutions and draft constitutions, which were subsequently submitted to the joint meeting of the two Unions on the same day, were considered. The first resolution (see below) was carried by a vote of 93 to 17. Fourteen pastors and delegates thereupon protested in terms similar to those of the protest made at the annual meeting in April. The other resolutions were unanimously adopted. The draft constitution was also considered, and several amendments having been made, it was agreed to submit the draft as amended to the joint meeting.

On the same date and at the same place a meeting of the Evangelical Union was held, at which the following resolution was proposed: "That in view of the judgment of the churches of the Evangelical Union and Congregational Union in favour of the union of the two denominations, and in view of the decision of last annual Conference, this Conference, as representing the Evangelical Union churches, hereby resolves to unite with the churches of the Congregational Union under the name and designation of 'The Congregational Union of Scotland, comprising the Evangelical Union and the Congregational Union as existing at 1896.'" An amendment was proposed in the following terms: "That, while recognising the duty of co-operation with all Christians in common Christian work, and of cultivating the spirit of brotherliness and unity in relation to other denominations, Conference is solemnly convinced that in the meantime the Evangelical Union can best promote the Master's work by keeping intact its distinctive denominational position." The motion was carried by 140 votes to 14 for the amendment.

At the close of the meetings of the Congregational Union and the Evangelical Union a joint meeting of both Unions was held, to which the following resolution was submitted: "That the churches of the Congregational and Evangelical Unions having expressed their readiness to unite, and the annual meetings of both Unions having passed resolutions to the same effect, this meeting of pastors and delegates declares the union of the churches of the two bodies, as from 1st January, 1897, under the name and designation of 'The Congregational Union of Scotland, comprising the Evangelical Union and the Congregational Union as existing at 1896.'" The resolution having been cordially and unanimously adopted, the doxology was sung and prayer offered. A second resolution, in the following terms, was also unanimously adopted: "That this meeting desires to express its fervent gratitude to the great Head of the Church for the spirit of brotherly love and unity in His service which, it believes, has moved the churches to seek this union, and which it gratefully recognises as the operation of His gracious Spirit among them, and prays that the union may be for the greater glory of God." The draft constitution, as amended by the Conference of the Evangelical Union and the adjourned meeting of the Congregational Union and also by the joint meeting of both, was then adopted. Other resolutions were adopted giving directions as to the business and other arrangements required to give effect to the decisions of the joint meeting.

A comparison between the principles involved and the methods adopted in connection with the union of sections of Congregational churches on the one hand and Presbyterian churches on the other would bring into prominence the distinctive features of Congregational and Presbyterian polity. It may be sufficient, however, to point out that the ultimate decision in virtue of which the churches of the Congregational and Evangelical Unions became united was given by the members of the churches; that church functionaries, whether ministers or other office-bearers, had their share in the negotiations and ultimate decision, not in

any official capacity, but as members of the churches; and that the various committees and the Union meetings of both bodies had no determining voice in the proceedings, but acted only in an executive capacity in carrying out the instructions of the members of the churches and giving effect to their decision.

On the first day of January, 1897, the union of the two bodies came into operation, and all the office-bearers previously appointed assumed office.<sup>1</sup>

Dating from the exchange of fraternal greetings on the part of both Unions by the appearance of the Rev. Dr. Russell as delegate from the Congregational Union to the Evangelical Union in 1877, twenty years elapsed from the first approach towards union until its consummation in 1897. The first attempt of a more practical kind in the direction of union was made in 1885, when the office-bearers of the churches arranged to obtain an expression of the mind of the churches in regard to union; so that about twelve years were spent in conference and negotiation with a view to union.

At an early stage of the proceedings in connection with union the question of its practical bearing on the pecuniary interests of certain churches was forced upon the attention of the Congregational Union by the action of the pastors of churches in the west of Scotland, who (at the annual meeting in 1893) claimed freedom to take such action as the circumstances might warrant, in the event of the union taking place. This was the beginning of a movement which resulted in troublesome litigation in the Court of Session, which continued over some years. By the will of the late Mr. John Ferguson of Cairnbrock, Ayrshire, who died in 1856, he directed his trustees to hold the residue of his estate as a permanent fund, "and to apply the annual income for the maintenance and promotion of religious ordinances

<sup>1</sup> In the foregoing account the steps taken by the Congregational Union are given in more detail than those of the Evangelical Union, in order to avoid needless repetition. The ultimate results of the proceedings of both Unions were the same, but in the case of the Congregational Union they were more complicated and protracted than in the case of the Evangelical Union, and are therefore narrated at greater length.

and education and missionary operations, in the first instance, in the county of Ayr, stewartry of Kirkcudbright, and counties of Wigton, Lanark, Renfrew, and Dunbarton, and thereafter, if the trustees think fit, in any other counties in Scotland," by means of payments for the erection or support of churches and schools (other than parish churches and parish schools) belonging to *quoad sacra* churches connected with the Established Church of Scotland, the Free and United Presbyterian churches, the Reformed Presbyterian Church, and the "Congregational or Independent Church," in supplement of the stipends of the ministers of these churches. Grants to Congregational ministers in the counties mentioned had been given by the trustees of the Fund from the beginning of its operations, in their belief that the Congregational Union represented the body of churches designated "The Congregational or Independent Church" of Mr. Ferguson's will. When, however, the union of that Union with the Evangelical Union began to be considered the questions arose as to whether the new body of united churches would come under the designation of "The Congregational or Independent Church," and so be entitled to claim grants from the Fund, and whether the union might not endanger the interests of the churches already aided by the Fund. These, along with other questions bearing on the legal position of the enlarged Union, were submitted to counsel for their opinion, when the subject of the *name* of the proposed Union was under consideration. The answers given were such as encouraged the Congregational Union to proceed with the negotiations for union. The protest and claim of the minority of the annual meeting of the Congregational Union in 1896 to be the "Congregational Union of Scotland," while that designation was also given to the united body which came into existence in January, 1897, created a difficulty for the trustees of the Ferguson Bequest Fund, and accordingly they presented a petition to the Court of Session on 25th June, 1897, asking "which congregations ought the petitioners to recognise as eligible to participate in the benefits of the Ferguson Bequest

Fund provided to the Congregational or Independent Church in Scotland," and also asking the guidance of the Court. Pending the decision of the Court they requested its authority to continue the payments to each of the 22 Congregational churches in receipt of grants at the date of the union of the two bodies. Answers were given on behalf of "The Congregational Union of Scotland, comprising the Evangelical Union and the Congregationl Union as existing at 1896," to the effect that "the congregations or churches composing the existing Congregational Union, including alike those attached to the Congregational Union as existing prior to 1897, and those originally attached to the Evangelical Union, or at all events the former, together with the dissenting or protesting Congregational churches, are now 'the Congregational or Independent Church' in the sense of the Ferguson Bequest, and are all alike eligible as recipients of the benefits thereof." Answers were also given by the minority party, to the effect that "the churches of the Congregational order which have amalgamated with the Evangelical Union have lost the distinctive quality of Independent churches," inasmuch as "they had not only united themselves with churches professing a creed which, besides, was at variance with the religious belief of many Congregationalists, but they had themselves adopted as a basis of union with these churches a form of creed which was set forth in the constitution of the new body," "that the constitution of the new body differed essentially from that of the Congregational Union as it existed prior to 1896," and that "the churches which had amalgamated had lost all title to be considered as 'the Congregational or Independent Church' in the sense of Mr. Ferguson's settlement." The minority party did not object to the continuance of grants from the fund until the settlement of the questions raised, but they submitted that none of the churches of the enlarged Union was entitled to participate in the funds of the trust. The majority party, on the other hand, stated in their answers that they did not desire that any of the dissenting minority should be excluded from the benefits of the trust.



On the 19th October, 1897, the case came before the Court of Session (First Division), and after a short debate, and the counsel for the Congregational Union having stated that he did not know that the petition and answers contained all the facts that the Court should have before it, a proof of the averments of the parties was ordered to be taken by Lord Adam. On 5th and 6th July, 1898, Lord Adam heard proof. The witnesses examined were, on behalf of the Congregational Union, the Rev. James Ross, the Rev. George Gladstone, the Rev. Professor Simpson, and Rev. W. H. Davison; and on behalf of the minority party, Dr. Glaister and the Rev. John Graham. The evidence ranged over a variety of subjects, but, from the amount of attention which it received, it was evident that the "Prefatory Note" to the constitution of the enlarged Union was felt to be the crucial point, so far as the minority party were concerned. This note was recommended by the joint-committee of the two bodies to be prefixed to the constitution of the Union, as "explicative of the purposes of the Union and of the chief grounds on which the union of the churches has been sought." In the note it is stated that "while the churches now entering into union do not require formal subscription or assent to a doctrinal creed from their ministers or members; they have been moved and encouraged to seek this union (1) in the belief that they agree in holding as the ground and condition of church-membership confession of personal faith in Jesus Christ as Saviour and Lord; (2) in the desire to hold fellowship one with another in the worship and service of God; and (3) in order to effective co-operation in extending the kingdom of God and proclaiming the Gospel of Jesus Christ, through whose person and work as God incarnate, and the saving and sanctifying grace of God the Holy Spirit, God the Father, in His love, has made provision for and is seeking the salvation of all men." The last clause of the note, as had been frankly acknowledged in the course of the negotiations for union, was inserted in order to meet the desire of the

Evangelical Union churches for some record being made of the special doctrinal testimony they had given concerning the universality of the Divine love, especially in regard to the work of the Holy Spirit. It was found that the Congregational churches had no objections to such a statement being made, seeing they were in virtual agreement with the Evangelical Union churches on this head, and this agreement had been confirmed by the vote they gave in favour of union and of the constitution and prefatory note recommended by the joint-committee of both bodies. The chief contention of the witnesses for the minority party was that the last clause of the note was a "form of creed," while the witnesses for the Congregational Union held that it was simply a statement of the general belief of the churches of the Union, but that it was not a creed in the sense that assent or subscription to it was or could be required on the part of any minister or church in order to connection with the Union.

In May, 1898, a "Joint Print of Documents" admitted by both parties was drawn up and submitted to the Court. This contained extracts from church title-deeds, and various other documents bearing on the use made of statements of doctrine by Congregational churches. In September, 1898, the "proof" taken before Lord Adam was also printed, along with an appendix containing various supplementary documents similar to those given in the "Joint Print."

On the 9th and 10th November, 1898, the case was debated before the First Division of the Court of Session—the judges being the Lord President (Robertson), Lord Kinnear, Lord Adam, and Lord Maclaren. The counsel for the enlarged Union were Mr. Charles Guthrie, Q.C., and Mr. Craigie; and for the minority party, Mr. Ure, M.P., and Mr. Maclure. The case was taken *ad avizandum*, and on 6th December, 1898, the following interlocutor was pronounced by the Court:

"Find, in answer to the question submitted by the petition, that the congregations which the petitioners are entitled to recognise as eligible to participate in the benefits

of the Ferguson Bequest provided to 'The Congregational or Independent Church in Scotland' are the congregations which prior to 1896 belonged to the Congregational Union of Scotland, irrespective of whether they have or have not joined the new Union called the 'Congregational Union of Scotland, comprising the Evangelical Union and the Congregational Union as existing at 1896,' and also the congregations which have been formed since the formation of the last-mentioned Union, and belong to that Union; but that the congregations which before the formation of the last-mentioned Union belonged to the Evangelical Union are not so eligible, and decern; appoint the expenses of all parties in the proceedings . . . to be paid out of the trust funds," etc.

## CHAPTER XVII.

### NOTES ON THE HISTORY.

1. REPEATED reference has been made to the principle and practice of Congregational churches in Scotland with regard to the membership of the Christian church. Inasmuch, however, as their claim to hold a distinctive position on this point has been often called in question, it may be well to present the historic facts bearing on this important matter.

Both in the "standards" and particular declarations given from time to time by representatives of the several Reformed churches, regarding the character and qualifications of members of a Christian church, there has been a general agreement. By the nineteenth article of the Church of England the "visible church" is declared to be "a congregation of faithful men," and in the Westminster Confession of Faith it is declared to consist of those "who profess the true religion," while in the "form of Church Government" of the Westminster Assembly the primitive churches are described as made up of "visible saints, viz., of such as, being of age, professed faith in Christ, and obedience to Christ." In later times the declarations of Presbyterians were even more explicit. The General Associate Synod declared that "none but those who make a creditable profession of their faith, and have a practice corresponding thereto," have a right to the communion of the church;<sup>1</sup> and the United

<sup>1</sup> *Narrative and Testimony of the General Associate Synod*, chap. xx.

Associate Synod declared that "those who are admitted into the communion of a particular church should have a competent measure of knowledge, should make a credible profession of their faith, and are bound to a conversation becoming the Gospel."<sup>1</sup> By the Synod of the United Presbyterian church, one of the questions authorised to be put to applicants for membership is, "Do you believe in Jesus Christ as your Saviour, own Him as your Lord, and engage, in dependence on the promised aids of His Spirit, to observe His ordinances and obey His laws?"<sup>2</sup> The qualifications for membership required by the Free Church are three—"A confession of faith in accordance with the word of God and the standards of the church, a life and conversation becoming the Gospel, in so far as can be outwardly seen, and a competent knowledge of religious truth and of the nature and meaning of Christian ordinances."<sup>3</sup> In the Established Church of Scotland there has never been any precise description of the character of those who are to be received as members or communicants other than that set forth in the Confession of Faith, viz., that they "profess the true religion," and that they are not found "ignorant or scandalous."<sup>4</sup> With the foregoing citations may be compared the following from a manual which has been in use among Congregational churches in Scotland for nearly a century, and has been accepted by them as containing an accurate statement of their views as to church-membership: "Those only [have a right to the privileges of church-fellowship] who are regenerated by the Spirit of God, through the saving belief of the truth, and who actually enjoy fellowship with God, with His Son Jesus Christ, and with one another," concerning whom it is required "that we judge of the soundness of their profession by their words, and of its sincerity by their conduct. If they speak and act as

<sup>1</sup> *Testimony of the United Associate Synod of the Secession Church*, p. 105.

<sup>2</sup> *Summary of Principles of the United Presbyterian Church*, p. 16.

<sup>3</sup> *The Practice of the Free Church of Scotland*, p. 16.

<sup>4</sup> *Larger Catechism*, quest. 173.

Christians we are bound to believe that they are Christians.”<sup>1</sup> It thus appears that the views of both Presbyterians and Congregationalists regarding the qualifications of applicants for church-membership are substantially the same, both holding that a Christian church should be composed of Christian persons, that is, of those who profess or confess their faith in Christ as their Saviour, and whose conduct is in harmony with their profession. And yet, from the days of Principal Baillie<sup>2</sup> (1644) until now Congregationalists have been accused of taking it on them to decide as to whether an applicant is actually and sincerely a true believer in Christ. How unfounded is this charge may be seen when the actual practice of Congregational churches in admitting members is considered. When any one applies for admission to a Congregational church he is carefully instructed concerning the nature of the church as a company of sincere believers on the Lord Jesus Christ, who desire to have fellowship with one another and to unite in seeking to extend His kingdom. The applicant is requested to state whether he is a believer in Christ, and is prepared to follow Him in life and conduct. If he replies in the affirmative, and it is found that his life, so far as known, is consistent with this confession, nothing more is required of him in order to admission to the church. The simple statement of his personal faith in Christ and evidence of his Christian life are all that can be required concerning him. This confession or profession of faith is not required in order that the church may judge whether he is actually a converted or regenerate man—of which God alone can be judge—but in order that the applicant may clearly understand the nature of the church as a society of professing believers, that he may be warned against any possible misconception of what

<sup>1</sup> Orme's *Catechism of the Constitution and Ordinances of the Kingdom of Christ*, sec. iv., 1817.

<sup>2</sup> *Letters*, vol. ii., p. 85. Writing of the Independents of the Westminster Assembly Baillie wrote: “They will admit none to be members of their congregations of whose true grace and regeneration they have no good evidence. By this means they would keep out of all the Christian church folly for one of the best Reformed churches.”

church-membership means, and that the church itself may be satisfied that he is one who, in the judgment of fallible persons, and in all charity, ought to be accepted as a believer in Christ. It thus becomes evident that this procedure is resorted to both for the sake of the applicant and of the church; for his sake, that he may understand that the responsibility as to the sincerity or otherwise of his confession rests on himself and not on the church, and for the sake of the church, that it may be understood that the only responsibility belonging to it is that of using all proper means so as to encourage only devout believers to join it. But in no case have Congregationalists ever dared to pass judgment on the spiritual standing of anyone before God.

The charge that has sometimes been made against Independents that they have claimed for their churches that they are composed of those who are better Christians than those of other churches is both inconsiderate and gratuitous. It is a charge that may be made with as much force against all who profess to be Christians, who, in seeking to follow their Lord, are seeking after a "better" life than they find apart from Him. If Congregationalists have sought a purer church-life than they have found among other churches it certainly has been from no desire to claim superiority to them in character or life, but solely that they might the more faithfully seek to realise the church-life approved by Christ. That they have in many cases failed in this leaves unaffected the sincerity of their aim and effort in that direction; they claim at least that their endeavour has been in accordance with the will of Christ.

The misconception of the views of Congregationalists can have arisen only from the known fact that they have made it a special duty to exercise great care in the admission of members, and so to deal with them that none might seek to become members of the church save those who are, in spirit and conduct, manifestly followers of Christ. There can be little doubt that it was the care taken to be faithful in this respect that gave rise to the charge which

was common enough in the earlier years of the century that in dealing with applicants Independents virtually sought to "judge the heart," and to pass judgment as to the real spiritual state of men in the sight of God. They did no more than any Presbyterian church would have done had it been faithful to its own professed principle as to the character of the membership of a Christian church. That many Presbyterian ministers and office-bearers have been and are as faithful in dealing with applicants as Congregationalists is frankly and thankfully acknowledged; but the failure of the great majority of them, especially at the time when Congregational churches were originated at the close of last century, to seek that purity of communion which is implied in their own professed principles and their declarations, cannot be disputed. None have more deplored the laxity in regard to admission to membership that has from time to time prevailed among Presbyterian churches than some of themselves; and it was the notoriously "promiscuous" communion that obtained in many of their churches at the close of last century that led Congregationalists to make it a chief principle among them that only those who made a credible profession of their faith in Christ ought to be admitted to the church. But for the importance they attached to this principle they never would have left the Presbyterian churches to which they had formerly belonged. While some of them have been needlessly and even unwarrantably inquisitorial in dealing with applicants, and others have not been faithful to their principle of purity of communion, the historic fact remains, that throughout their history they have made it a distinctive feature of their church-life to encourage only those professing to be sincere followers of Christ to seek connection with their churches. It is gratifying to record that identity in principle in regard to the membership of the Christian church on the part of both Presbyterians and Congregationalists is rapidly being followed up by identity in practice, and that there is increasing ground for hoping that in the near future the faithful effort to seek



the purity of communion which both parties profess to desire may become equally distinctive of both, however much they may differ in regard to church polity.

2. Historically, Scottish Congregationalism may be described as a dissent from Scottish Presbyterianism rather than as a system of church-government adopted for its own sake. The dissent has been taken on two grounds, one of which has just been adverted to, viz., the prevalence of "promiscuous communion" among Presbyterian churches, which, although opposed to the avowed principles of Presbyterians, had become notorious in the early part of the century. The other was the denial by church-courts and church-officials to those who afterwards became Independents of liberty to carry out their evangelistic and missionary enterprises. Had the early Independents found sympathetic support of their views regarding the membership of the church as a spiritual fellowship, and had church-courts not interfered with their efforts by means of "lay-preachers" and others to carry on the work of evangelisation, Congregationalism would not have found a footing in this country at the time it did. So far from adopting the Congregational system in its entirety the early Independents shed only as much of their former Presbyterianism as proved a hindrance to them in their desire to realise their ideal of church-life. For a considerable time after their origin many of the churches retained Presbyterian usages, and many of them to this day have some of the elements of Presbyterianism in their practice—such as a "session," consisting of elders, whose functions are substantially the same as those of the same class of officials in Presbyterian churches, the only distinctive feature of their Congregationalism being that in all important matters the sanction of the church is required to give effect to their decisions. Even in regard to "church-courts" there would have been no objection taken to them if they had been only "consultative meetings rather than legislative and executive assemblies"<sup>1</sup> (as was contended for by the men

<sup>1</sup> Struthers' *History of the Relief Church*, p. 71. Referring to the action of the Presbytery of Linlithgow, which had twice refused to induct a

who left the Established Church and formed the Relief Church in 1752). What called forth the protest of those who afterwards became Independents was the attempt, by the exercise of mere ecclesiastical authority, to restrain the liberty of ministers and churches to carry on their Christian and evangelistic work in the way that best commended itself to their judgment, and to deny to ministers the liberty they claimed to preach the Gospel as they found it in the word of God. It was this latter form of repression that led to the secession from the United Secession church in 1843, and the formation of the Evangelical Union. The leaders of that movement had no special objection to church-courts as such, but only to the abuse of their functions. When Dr. Morison in proposing the formation of the Evangelical Union said, "Let all ecclesiastical cases be thrown back into the several churches, and chained there by the sound and scriptural principle of Congregationalism,"<sup>1</sup> it was not because he was opposed to church-courts as ecclesiastical institutions, but because he found that men were so liable to abuse them, as he had found in his own experience, that he and those who acted with him sought what they considered the more excellent way of Congregationalism, in which such abuse was not possible. Throughout the whole history of Scottish Congregationalism it has been adopted mainly for practical reasons, and not on the ground of any theoretical preference for it as a system of church-polity, and these reasons would not have existed but for the unwise repressive action of Presbyterian church-rulers.

minister who was not acceptable to the people by the command of the General Assembly, and whose representatives defended their position on the ground that "the decisions of no church court ought to be arbitrary, but that every minister ought to be left to judge for himself how far, in consistency with the word of God, he should yield obedience to ecclesiastical superiors," Dr. Struthers wrote, "these were bold and literally Independent rather than Presbyterian principles. They were such, however, as the Church of Scotland had acted upon during her struggle with Episcopacy, when she was independent of the State." *Ibid.*, pp. 68, 69.

<sup>1</sup> *Life of Principal Morison*, by Dr. Adamson, p. 237.

While all this is historically true, and as accounting for the origin of Congregational churches, it has to be borne in mind that while Congregationalism has originated as a dissent from Presbyterianism on the grounds already specified, it is also true that it has not been adhered to on these grounds alone, but has come to be adopted by many in the belief of its wise expediency and scriptural authority. As the result of the teaching of the Rev. Greville Ewing, who has been called the "father of modern Congregationalism in Scotland,"<sup>1</sup> great attention was given to the scriptural grounds of the system, and in course of time it was no longer adhered to merely because of objection to certain offensive and repressive actings of Presbyterian churches, but because it was believed to be most in accordance with the teaching of the New Testament, and because it was believed that the power and authority of church-courts and church-rulers over particular churches had no warrant in Scripture, were opposed to their freedom, and unfavourable to the exercise of their responsibility to the Divine Head of all the churches. This view of Congregationalism was clearly and emphatically set forth by the late Dr. Wardlaw in 1848 in his work on "Congregational Independency the Church-polity of the New Testament." While there are many Congregationalists who attach chief importance to the argument from Scripture teaching and example in favour of Congregational principles and practice, there are others who are unfavourable to the attempt to deduce from Scripture any forms of church-government corresponding to those now existing; but there is general agreement among Congregationalists in this—that the two main principles for which they contend find a clear warrant in the New Testament, viz., that of the church of Christ being a society of believers in Christ, and of each church being independent of all external control, and having in itself the right to manage its own affairs under the guidance of God.

3. Scottish Congregationalism has never been invariably associated with adherence to certain theological doctrines.

<sup>1</sup> *Lives of the Haldanes*, p. 330.

Many of the Independent churches of last century held and taught "Sandemanian" doctrines with regard to faith, to the influence of which some have traced much of the practical antinomianism of their members and their alleged looseness of conduct. The early churches of this century firmly adhered to the doctrines of the Westminster Confession of Faith, and for many years the system of doctrine set forth in that work remained as the expression of the religious beliefs of ministers and people. At a later time the Calvinism of the Confession was virtually given up, and for many years it has failed to find general acceptance among the churches. The same freedom which Independents have claimed in regard to church-government they have also claimed in regard to their religious beliefs and their interpretation of Scripture. While, as a matter of fact, there has been no system of doctrine which has been uniformly and continuously held and professed by Congregational churches, it is equally true that no body of Christian churches has more continuously and uniformly adhered to the teaching of Scripture concerning faith in the Lord Jesus Christ, and a life in accordance therewith, in order to the acceptance of men by God. Their earnest adherence to that teaching has been the ground of their equally earnest adherence to their conception of the church as a company of faithful followers of Christ.

4. The record given of the disputes and divisions among Congregational churches is confessedly a sad one ; and yet it has some relieving features. Those who were leaders in the various movements that led ultimately to the alienation of Christian men can be said only to have shown the narrowness of mind and dimness of spiritual vision which were characteristic of their time. There was not that recognition of major and minor matters in connection with religious life which has in the course of generations been gradually finding acceptance, although even now it is imperfect, and Christian people are still severed from each other on grounds that cannot be approved by many who profess to take a broad and liberal view of the proper relations of those who

seek to follow the teaching of Christ. Referring to the disputes in the early part of the century, Mr. R. Haldane thus expressed himself: "Are the things spoken of not a part of His revelation? Then let them not be called small things or non-essentials. Let them be called *nothing*, and then we ought decidedly to oppose them as forming no part of our duty. But if they are part of it, then it is surely both irreverent and unwise to set them aside under any name whatever. This is changing times and laws. It is taking too much upon us."<sup>1</sup> This was the state of mind of many good men at the time. They pressed into prominence and undue importance matters which had no essential connection with Christian life, and made agreement on these a condition of that communion which has its true and sufficient basis in the faith in Christ which they all professed. Hence the disputes and divisions as to mutual exhortation, plurality of elders, and adult baptism, and on matters of even less importance. Of these early disputants the best that can be said is that they were men who sought to be true to their deepest convictions, and who believed that they were faithful to God in giving effect to them. Of the later divisions that took place in connection with difference of opinion regarding the work of the Holy Spirit, and which led to separation of churches from the community to which they had formerly belonged, the same can be said. Both parties were conscientious and sincere; they erred in misunderstanding each other, and in making a ground of separation a difference of view that might have remained without affecting their relations to each other as those who professed the same faith in Christ, and equally owned Him as their Lord. And yet while many have deplored the divisions among Congregationalists, and which would have been avoided by less earnest men, they have preferred the earnestness and freedom of their church-life, with all its exposure to divisive influences, to the apathetic and unearnest life of their former days, and which they saw in the case of many around them. Pastor John Robinson's defence of his brethren may be urged in

<sup>1</sup> *Lives of the Haldanes*, p. 337.

equal defence of the good men of former days in Scotland—"They only who enjoy liberty know how hard it is to use it aright." Among all men who enjoy freedom, who are earnest thinkers, and in whose lives conscience has the rule, difference of opinion and vagaries of belief are inevitable; but if these have had to be exhibited in forms which make an apparent blot in our history, we would rather let the blot remain than miss the earnest and faithful lives in which it appeared.

5. The record of the extinction of many Congregational churches requires to be considered in connection with some facts in order to be fully understood. (1) There was a lack of wise judgment in the original planting of many of the churches in very small populations. Most of the extinct churches were in places not having 2000 of a population, many were in towns or villages having under 5000, while only a very few were in large towns or cities. (2) The pastors of most of the extinct churches (and many of them never had more than one pastor) were originally evangelists, whose success was found chiefly in the conversion of those who afterwards formed the churches to which they ministered, but who were not as successful in keeping churches together as they had been in gathering them. (3) The churches had from the first to carry on a struggle for bare existence in the midst of much opposition and suspicion, and their numerical increase in membership was hindered by their supposed strictness of conditions of membership. (4) Many churches had ceased to exist before the formation of the Congregational Union in 1812, and many were saved from extinction by the help given by that institution. In view of these facts the wonder is that so many churches have survived, and not that so many have become extinct.

6. It has already been noted that the men who became leaders in the home-missionary movement that resulted in the formation of the first churches of the Congregational order that came into existence towards the close of last century originally desired to give themselves to the work of foreign missionaries, and that it was only when they found

this to be impracticable that they began to devote their energies to the work of evangelisation at home. But amid all their activities in connection with home-mission work they never lost their intense interest in foreign missions. During the existence of the *Missionary Magazine*—some eighteen years—it continued to advocate missions to the heathen, and to supply to its readers full accounts of what was doing in the missionary field in various parts of the world. As the *Magazine* was largely circulated in the homes of the early Independents, the perusal of its pages created and maintained a deep interest in all that pertained to foreign missions. Every church became an auxiliary to the London Missionary Society, and the monthly missionary prayer-meeting, which was regularly held in nearly all the churches, became one of the most interesting gatherings of the people. So large a place was given to foreign missions that for many years even greater interest was shown in them than in mission work at home, and the pages of the *Magazine* were chiefly devoted to letters from missionaries abroad and the discussion of missionary schemes, while only a few paragraphs were given to work at home. Although more attention was given to home work after the *Magazine* was succeeded by the *Christian Herald*, yet for many years the pages of the latter had a large place given in it to accounts of work abroad. The churches have continued this interest in foreign missions, and nearly every one of them remains a missionary auxiliary in connection with the parent society. One fruitful result of this missionary interest has been that a large number of missionaries have gone from the Scottish Congregational churches to the foreign missionary field. Including those who have gone from the Theological Halls, and those who have been trained elsewhere, it is estimated that the contribution in men to the foreign field from the Scottish churches has been upwards of seventy missionaries, many of whom are still labouring abroad.

7. In estimating the progress and present position of Congregationalism in Scotland regard must be had to the churches of that order of which it has not been deemed

necessary to give an account in the preceding pages. The Baptist churches number 113, with a membership of those which have reported of over 15,000. In addition to these there are many communities of the Plymouth Brethren, the Society of Friends, the Independent Methodist Church, and several others, all of which adhere to Congregational principles and practice. If to these be added 193 churches noticed in these pages, with their estimated membership of over 30,000, it would probably be within the mark to estimate the total number of Congregational churches in Scotland at the present time at over 500, and the membership at over 60,000. Nearly all of these churches have come into existence since the closing years of last century.

While to some these figures may show gratifying progress since that "day of small things" with which Congregationalism began in Scotland, to others it may appear disappointing, when comparison is made with the numerical progress of some other religious bodies. To the question which is often asked, Why has it not been greater? several answers may be given. First of all, it has to be noted that throughout its history Presbyterianism has held the ground in Scotland, and has been the most popular system of church-order. Apart from its strictly religious character and spirit, it has in its history, its traditions, and usages entered into the life of the Scottish people, and has in the semi-political events of its history been associated with much of their national life and many of their national struggles for freedom, while Congregationalism has had to suffer from the disadvantage of being regarded as an alien system of church-order. Nor ought the fact to be overlooked that the Scottish people have never laid great stress on the Congregational view of church-life as a fellowship of Christian people who aim at seeking to realise their individual responsibility as members of the church, and with whom reside the right and privilege of managing their own affairs as answerable to the great Head of the church only. They have, as a rule, been content to leave all church matters in the hands of church-officers, and only when some



unwise and arrogant attempt has been made to deprive them of their right to have the chief voice in choosing their ministers have they been moved to assert their own rights and liberties. What has been of chief importance to them have been the "privileges" of the church in connection with public worship and the ordinances of Baptism and the Lord's Supper. Satisfied with these, they have been comparatively indifferent to the duty and privilege of choosing and admitting their own members as well as their own pastors, and have not fully acknowledged the duty of members of churches to watch over and help each other, which has been a prominent feature of the fellowship of Congregational churches. Not much caring to exercise their individual responsibility in matters concerning the interest of the churches to which they belong, and having equally little desire to assert their own liberties and rights in the management of church affairs, they have regarded with prejudice and aversion those disputes and divisions which have from time to time arisen among Congregational churches, and which have been possible only in the free church-life which these churches greatly prize, in spite of the risks of division to which their freedom exposes them from its abuse. The liberal spirit which has been fostered by Congregationalism has also had, to some extent, an influence adverse to its progress. Taught as the members of Congregational churches have been to cherish a catholic spirit to all Christian people of whatever name, and to regard with aversion a narrow denominational spirit, they have in many instances lacked that *esprit de corps* which is fostered, not only by a special preference for one's own party, but also by a spirit of protest against and opposition to other parties; and hence many of their members have found it easy to leave their old connections and to join others, so long as they have found the religious teaching they preferred. There can be little doubt that the numerical progress of Congregational churches has been greatly retarded by this cause. If they had been able to retain in their membership those who have left them owing

to the lack of faithful adherence to their own principles and churches, their number would have been much greater than it is to-day. Nor ought the fact to be overlooked that the Congregational churches have suffered largely from the exodus of many of their ablest ministers to England, where they have found greater attractions in regard to fields of usefulness and personal comfort than in the smaller and poorer churches to which they ministered in Scotland. Other minor causes adverse to progress might be indicated, such as the social disadvantages to which the members of Congregational churches have been exposed, arising from their numerical inferiority to other denominations, and their advocacy of temperance and other reforms which have alienated from them many who but for their lack of sympathy with such movements might have sought or retained a place among them.

These are but secondary causes. The chief cause of comparatively small progress has been the lack of faithful and earnest Christian life and activity on the part of Congregationalists themselves. Professing as they do that their principles and aims lie at the foundations of genuine and faithful Christian life, they must confess that any lack of progress in their advancement of these must be traced to the defective life and spirit of those who acknowledge them to be Divine—a confession, indeed, which must be made by all Christians who find cause for deploring the comparatively small progress of Christianity itself in the world.

8. What has been the influence of Scottish Congregationalism on the religious life of the people of Scotland it is impossible to estimate, and even if it were possible it might be invidious to attempt it. Progress in human life arises from so many concurrent causes that we have to beware of any attempt to give undue prominence to any one of them, and especially in connection with religion. Just as such a mundane circumstance as the French Revolution had its place in the awakening of Robert Haldane to a new religious life, so there may be many and varied causes of religious progress. But, at least, Congregationalists can point

to the fact that contemporary with the rise and progress of their churches there has been a great advance in religious thought and life in Scotland. If, for example, the all too temporary efforts of Provost Jaffray of Aberdeen and his friends to form a Congregational church there some two hundred and fifty years ago had the effect of inducing that fiery churchman, Andro Cant, to be more careful than he had been in the admission of members to his church,<sup>1</sup> it is surely not too much to say that a like effect has been produced by the example of Congregational churches in seeking a purer church-life than has usually obtained among Presbyterian churches. It is significant, too, that the Disruption of 1843, or rather the "Ten Years' Conflict" which preceded it, followed closely upon the revival of evangelical religion which had been originated through the work of the early Congregational churches, and that Presbyterians themselves have acknowledged that the influence of these churches was one of the originating causes of the Disruption. May not the abolition of "Fast Days" and other cumbrous observances in connection with the celebration of the Lord's Supper, and the more frequent observance of that ordinance which now prevails among Presbyterians, have to some extent been brought about by the example of many Congregational churches, whose practice for more than a hundred years has been approached only in recent years by other churches? Their assertion of the right of the members of each church to choose its own minister must have been an object-lesson to churches to which that right was denied; nor can the freedom and right of the members to share in the management of church affairs which have been upheld by Congregational churches have been without some influence in moving the members to seek, and church-courts to grant, the larger share now taken in church matters by the members of the various Presbyterian churches. An even more powerful influence might fairly be claimed for Congregationalism in connection with the more liberal views of Divine truth, and especially

<sup>1</sup> Waddington's *Congregational History*, 1567-1700, p. 505.

in the preaching of a full and free Gospel, which have prevailed among Presbyterians of recent years. It is surely not too much to claim that the teaching of such men as Wardlaw and Morison has had its share in introducing into Presbyterian pulpits and Divinity halls a more liberal theology than that which prevailed before their time. There was a time when nearly every one of the "innovations" now adopted by Presbyterians, and which had been familiar enough to Congregationalists—notably the practice of "lay preaching"—were under the ban of church-courts and General Assemblies. Such a large following up by Presbyterians of much that has been characteristic of Independent churches in their teaching, thought, and practice is surely more than a mere coincidence.

9. In any attempt to forecast the future of Congregationalism in Scotland a distinction must be made between the principles of that system and the particular churches called Congregational. Just as the principles of democratic and republican government find a larger recognition in the professedly monarchical government of Great Britain than in any republic in the world, so it is possible for Congregationalism to find practical recognition among professedly Presbyterian churches. It is conceivable that in process of time the government of churches by "church-officers," as declared by the Westminster Confession of Faith, may come to be merely nominal, and that the determining voice in all church affairs may be asserted and claimed by the members; that a return may yet be made to the Congregationalism of the period immediately succeeding the Scottish Reformation, when the function of ministers was to guide the people by counsel rather than by authority; and that the state of things may recur which obtained during the struggle between Presbyterians and Episcopacy, and during the period prior to the formation of the Relief Church in 1752, when church-courts were regarded as consultative and deliberative rather than executive and legislative. Rapid progress has, indeed, been already made in this direction. Every effort is now being made among Presbyterians to

“government” congregations, not by the exercise of mere authority, but in accordance with their own will, and the cases are few in which church-courts proceed in open defiance of the expressed will of the people. The complaint made by members of the United Presbyterian and Free Churches, now happily united, that the members of the congregations were not directly consulted in the negotiations for union, and that those were carried out by church-officials alone, is not without significance, as showing the trend of feeling and opinion in the direction of self-government by the people; and the defence of this procedure which has been made, that the union has been effected in accordance with the ascertained consent of the members, or at least in the belief that they were favourable, clearly indicates the desire of church-officials to recognise the will of the people as determining the ultimate decisions in the affairs of the churches. This assertion and claim of popular rights and liberties, as well as responsibilities, are a marked feature of our time in every part of human life, whether in religious or political matters. The chief claim of Congregationalism in this connection is that it has anticipated the demand for “government of the people, by the people, and for the people,” under accepted Divine guidance, which has been its distinctive character through several centuries. Should this principle find general recognition among Presbyterians or others, Congregationalists will regard as of secondary importance the fate of the particular churches now called Congregational, and be thankful if the testimony they have hitherto borne be upheld by Christian men, called by whatever name.

The assertion of the principle of church-life as a spiritual communion of fellow-believers in the Lord Jesus Christ, which Congregationalists have set in the forefront of their testimony, is one that cannot now be said to be as distinctive of them as it was in the early years of their history in Scotland. What difference obtains in regard to this point is in regard to the degree of prominence

given to it by Presbyterians and Congregationalists. The avowed principles of both commit them to the ideal of church-life as a communion of Christian people, and to their confessed aim of seeking to realise this in their respective churches; but probably the difference between them emerges in this, that Congregationalists deplore any shortcoming in the attainment of their high aim as an indication of unfaithfulness, while Presbyterians are disposed to excuse it as part of the imperfection that belongs to all human associations. But, in truth, the high aim of seeking to realise the kingdom of God in the actual lives of men is one confined to no section of Christian people, but is inseparable from a life of faith in the Son of God and loyalty to Him: and any progress in the direction of its attainment will mark the faithfulness and success, not of any particular denominations of Christians, but of the church of the living God.

## CHAPTER XVIII.

### ORIGIN OF CHURCHES.

THIS list has been prepared with the view of giving the dates at which the churches came into existence, and some of the circumstances connected with their origin. As there have been several centres of origin, it has been thought proper to place the churches in the list under the headings of those districts in which the several groups of them had a more or less independent origin.

It has been the aim of this work to give the history of the Congregational Churches without reference to any denominational or other connection; but, as a matter of fact, the great majority of them are connected with the Congregational Union of Scotland, composed of the two communities of churches which were united in 1896. In order, however, to prevent any misconception regarding some churches not connected with that Union, it has to be explained that when the Congregational and Evangelical Unions united a minority of the churches of the latter body declined to enter into the Union, and claim to be the Evangelical Union, and to adhere to the theological position of that Union as at 1843, as also to hold by what they allege to have been the unwritten law of that Union, that all engaged in the traffic of intoxicating drinks be excluded from membership and office in the churches. These churches are eight in number, two of which (one in Murieston Crescent, Dalry, Edinburgh, and one in Mussel-

burgh) were connected with the Evangelical Union prior to 1896, and six have been formed of members of churches in the neighbourhood of the places in which they are situated and others since that year, viz., in Newington and Picardy Place, Edinburgh; Bain Street, Glasgow; James's Place, Govan; Kippen Street, Coatdyke; and Liberal Club Hall, Paisley. There was also a minority of churches of the Congregational Union which did not enter into the Union formed in 1896, but as they are understood not to exist as a separate body no distinction has been made between them and the other churches in this list. It has also to be noted that the Old Scots Independent Church, Glasgow; Clerk's Lane Church, Kilmarnock; and Gilfillan Memorial Church, Dundee, are not connected with the Congregational Union.

Churches marked † are extinct.

#### NORTHERN COUNTIES.

**Aberdeenshire.**—**ABERDEEN.**—The church in *Belmont Street* (formerly *George Street*) is the oldest Congregational church in the north of Scotland. The leader of the movement that led to its formation was Mr. George Moir, merchant in Aberdeen, "who had been in the habit of worshipping with the Methodists, not because he approved of their doctrine and principles, but because he thought them earnest in religion." He had been led to adopt Congregational principles mainly by a study of Lord Chancellor King's "Inquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church" (1691), and having been convinced that the primitive churches were Independent churches, he set his heart upon seeing such a church in Aberdeen. He was joined by several like-minded Christian men, who, with others, formed themselves into an Independent church towards the close of 1797. A place of worship was erected and opened in *George Street* in September, 1798. The first pastor was the Rev. William Stephens, who entered on his duties in May, 1800, but remained only until 1803, when he removed to Edinburgh to become the colleague of Mr. J. A. Haldane, and one of the tutors of the theological class originated and supported by Mr. R. Haldane. Mr. Stephens was succeeded by Mr. John Philip (afterwards Dr. Philip) in 1804. Before his settlement there had been a party spirit in the church, and as several of the members had objected to the call to him, and the divisive spirit continued to prevail, Mr. Philip intimated to the church that he could not continue to



be pastor until he knew who of the members approved of one another and of his ministry, and in order to ascertain this it was decided to dissolve the church, and then reconstitute it by the admission of members accepting each other in fellowship and Mr. Philip as pastor. The result was that some 30 members out of 277 refused to return to fellowship. Several of these left the church, and along with some others formed a new church in *Frederick Street*† in 1807. Dr. Philip left Aberdeen in 1819 to become one of the agents of the London Missionary Society in South Africa, where he laboured for thirty years. He was succeeded by the Rev. Alexander Thomson, pastor of the church at Lochee, near Dundee. There was a minority of the church who preferred the Rev. James Spence, who had been labouring in Printfield (now Woodside), and they, along with some members from Frederick Street Church, left and formed the church in Blackfriars Street (now *Skene Street*) in 1820, under the ministry of Mr. Spence. The members remaining in Frederick Street removed to *Dee Street*,† and in 1871 they united with the church in Blackfriars Street. Some years prior to this an “unattached” congregation, of which for many years a Mr. Hugh Hart had been minister, settled in the old building in Frederick Street,† and in 1865 the church and its minister, the Rev. John Hunter, became connected with the Congregational Union; but the church ceased to meet in 1882. *Albion Street* Church was formed in 1856, as the result of the labours of the late Rev. J. H. Wilson, who two years later was succeeded by the Rev. Dr. Duncan. Owing to the increase of members the majority of them left and formed *Trinity* Church in 1878. *Woodside* Church was formed in 1821 by members of the churches residing in Aberdeen. No fewer than ten ministers have gone forth from this church, most of whom are still in active service in various parts of the world. *St. Paul Street* Church was formed in 1846, chiefly by members of Blackfriars Street Church, who were dissatisfied with the attitude of the church and pastor towards the “New Views” party, as it was then called. *John Street* Church was formed in 1863 by members from St. Paul Street Church. *Bon Accord* Church was formed in 1897 by members from Trinity Church.

In HUNTLY the church was formed in 1800 by the members of the Anti-burgher church adhering to their pastor, the Rev. George Cowie, who had been deposed from the ministry of the Anti-burgher church in the same year for having “attended the ministrations of lay-preachers, or Episcopalians, or Independents.” The church, while faithful to the principle of purity of communion, continued to adhere to the practices of Presbyterian churches, and for a long time had its “session,” which managed the affairs of the church, and quarterly communion, with “fast-day” observances, and “preparation” and “thanksgiving” days.

In 1800 the church in STUARTFIELD† (or “Crichie,” as it was originally called) was formed under the ministry of the Rev. James Robertson, who remained pastor for thirty years, and then removed to America. The church in *Mid Street*, FRASERBURGH, was formed in 1803, as the result of the preaching of Mr. J. Haldane in one of his early visits to the north, and in the same year the Rev. Udney Anderson became pastor. In 1845 a second church (*Manse Street*), was formed by the pastor (Rev. Archibald Duff) and members of Mid Street Church. In 1804 the church in WESTHILL (formerly Blackhills) was formed, under the pastorate of the Rev. John Smith. In 1845 this church ceased to be connected with the Congregational Union, and ultimately joined the Evangelical Union, with which it remained in connection until the union of the two Unions in 1896. In or about 1805 three other churches in Aberdeenshire were formed, viz., in BUXBURN,† where Mr. Gow laboured; in ST. FERGUS,† where Mr. Gibson laboured for a time; and in PITSLIGO,† where Mr. Beattie was pastor. None of these churches appears to have existed for more than a few years. In 1808 the church in DUNCANSTON was formed by members of the church in Huntly. It retained the Presbyterian usages of the mother church. Mr. Donald Morrison was the first pastor. From this church the churches in RHYNIE (1843), CULSALMOND† (1824), and INSCH (1864) were formed. In 1822 the church in INVERURIE was formed, as the result of the evangelistic labours of the Rev. William Brown, who became its first pastor. The church in PETERHEAD was formed in 1823, and in 1883 several of its members formed the church in PORT ERROL. Churches in ELLON† and BANCHORY† were formed in 1828 and 1831, of which the Rev. Messrs. M’Robert and Lowe were the first pastors. In 1861 the church in NEW PITSLIGO was formed by members from the neighbouring Congregational churches; and in 1879 the church in NEW DEER was formed by members who had seceded from the Established church of the parish.

**Banff.**—The town of BANFF† was visited by Mr. J. A. Haldane in 1797, and his preaching produced a deep impression on the people in the place and neighbourhood. It was not until 1809 that a church was formed, and Mr. Joseph Gibb became pastor, remaining until 1827, when he emigrated to America. He was succeeded by Mr. John Murker in 1833, who remained pastor until 1879, when he died, and in 1886 the church ceased to meet. There was a church in KEITH† early in the century, of which Mr. Japp was pastor, but it appears to have had a short existence. The church in MILLSEAT was formed in 1829, as the result of the labours of Mr. Joseph Morrison, who became pastor in 1831. In CULLEN† a church was formed in 1846 by members of the church in Banff. Mr. C. A. Piper was the first pastor;

the church ceased to meet after the retirement of the last pastor, the Rev. John Taylor, in 1877. The church in PORTSOY † was formed in 1862 by members of the church in Banff. Mr. Robert Bell became pastor in 1871, but after his retirement in 1872 the church ceased to meet. The church in MACDUFF was formed in 1879 by members of the church in Banff, and Mr. G. C. Milne became pastor in the same year.

**Moray.**—The church in ELGIN was formed by Mr. William Ballantine in 1804. In 1801 Mr. Ballantine had accepted a call from a "Free Presbyterian congregation," composed of persons attached to the ministry of a Mr. Bain, minister of a "Chapel of Ease" in connection with the Established church, on whose removal they desired to have an evangelical ministry, while retaining Presbyterian usages and order. Mr. Ballantine, being a pronounced Congregationalist, soon found himself at variance with the leaders of the congregation, who desired to retain some Presbyterian usages he did not approve of, and the result was he resigned the pastorate, and along with several brethren formed a Congregational church in 1804. He was among the first to advocate open "exhortation" by the brethren and plurality of elders; in 1807 he adopted Baptist views and left the place for America. Elgin was one of the places in which Mr. R. Haldane desired to have a "Tabernacle," and he erected a large building to contain some 1500 persons. As in the case of the "Tabernacles" in Edinburgh, Dundee, and Glasgow, Mr. Haldane intended to have theological classes for young men in the north of Scotland, and Mr. Ballantine had under his care several of these while in the town. The large building had to be vacated by the church, however, when Mr. Haldane adopted Baptist views, and the little church had to procure another and humbler place of meeting. In 1808 Mr. Niel M'Niel began to labour in the place, and in 1815 became pastor of the church, to which he ministered until 1854, a year before his death. The church in FORRES was formed in 1804, when Mr. John Martin became pastor, and remained until his death in 1834. He was succeeded by Mr. Robert Weir, who remained until 1843. In the following year Mr. Nisbet Galloway became pastor, who was connected with the Evangelical Union, with the principles of which the church and succeeding pastors continued to have sympathy, though not formally connected with the Union. A church was formed in KNOCKANDO † in 1804, and enjoyed the ministry of Mr. John Munro until his death in 1853, after which the church was supplied by students in the summer months, but in a few years ceased to meet.

The church in NAIRN was formed in 1806 when Mr. James Dewar became pastor. For several years prior to his settlement in Nairn Mr. Dewar had laboured with much success as an evangelist in the Highlands of Perth and Argyleshores, along with

Messrs. Alexander Farquharson and Mr. John Campbell of Oban. He laboured with much acceptance in Nairn for twenty-nine years.

**Inverness.**—In 1804 there were several preaching stations in the district of Strathspey, at several of which the brethren met in fellowship, but without pastors. When the dispute on the Baptist question took place in 1807 most of the members adopted Baptist views, and formed the Baptist Church in Grantown. In Fort-William there was also a company of brethren, to whom Messrs. Campbell of Oban and M'Killican of Acharn occasionally ministered, but no pastor appears to have been settled. In the town of INVERNESS † a church was formed in 1825, after several unsuccessful attempts in the same direction in the earlier part of the century. In that year Mr. James Kennedy became pastor, and remained until 1861, a year before his death. Another effort to form a church was made in 1870, when Mr. William Milne became pastor; but he died in 1872, and on the removal of his successor, Mr. Wright, in 1875, the church ceased to exist.

**Ross.**—No part of Scotland was less accessible to the evangelistic labours of the evangelists in the early part of the century than the counties of Ross and Sutherland, in both of which Presbyterianism has held the field more exclusively than in any other part of the kingdom. They do not appear to have been visited by Mr. Haldane and his colleagues in evangelistic work; but every year from the beginning of the century till many years thereafter they were visited by Congregational ministers, who preached the gospel in various parts of the country. The earliest date at which anything like a movement in favour of Congregational principles took place was in 1802, when, through the preaching of a Mr. Rae, a student of divinity, many persons in the town and neighbourhood of FORTROSE † received spiritual blessing. As the result of his earnest labours Mr. Rae was invited to become the pastor of a number of Christian persons in that district, and was ordained by Messrs. Cowie of Huntly and Ballantine of Elgin. A place of worship was in course of erection when it was found the people were unable to finish the work. Soon after Mr. Rae became a Baptist, and many of his followers joined him in the adoption of his views. In 1806 Mr. Alexander Dewar, brother of the pastor in Nairn, visited the village of AVOCH, and laboured so successfully that in 1807 a church was formed, and he became pastor in that or the following year. He was the means of gathering a large and prosperous church in the place, which has still a leading place in the district as a centre of evangelical life and activity. In addition to his pastoral labours Mr. Dewar was a most laborious and earnest evangelist, and for many years preached the Gospel in many parts of Ross and Sutherland. He died in 1849.

**Caithness.**—Wick and Thurso were among the first places visited by Mr. J. A. Haldane and his colleagues in their memorable tour of 1797, and in no part of the kingdom were their labours more successful. In WICK a church was formed in 1799, and Mr. John Cleghorn became the first pastor. He remained until 1813 when he removed to Edinburgh to become the colleague of Mr. Aikman. In 1799 the church in THURSO was formed, and in that year Mr. William Ballantine became the first pastor; but he remained only until 1801, when he removed to Elgin.

**Orkney and Shetland.**—The town of KIRKWALL was the scene of the earliest labours of Mr. J. A. Haldane towards the close of the century, and in 1805 a church was formed, as the result of the revival movement that took place in connection with the preaching of Mr. Haldane and other preachers who followed him. In 1806 Mr. John Black became pastor, but remained only about a year in the place. In 1810 the church in HARRAY was formed, through the labours of Messrs. Ramsay and Robertson of Kirkwall, and in 1835 Mr. John Masson became pastor. In 1835 a church was formed in RENDALL,<sup>†</sup> of which Mr. James Russell became pastor in 1835, but it ceased to meet in 1882, on the removal of the last pastor, Mr. Alexander Whyte. In Shapinsay a church was formed in 1851 by persons who had adopted Evangelical Union principles, and Mr. T. G. Salmon became the pastor in the same year.

In 1799 Messrs. J. A. Haldane and Innes visited Shetland, and spent six weeks in an itinerating tour, preaching to large congregations. Their good work was continued by Mr. James Tulloch, who had attended the classes of the Theological Academy under Mr. Ewing in Glasgow, and returned in 1803 to Shetland, where, in the region around Lerwick, he preached the Gospel. While engaged in this good work he was "impressed" and hurried on board a warship, but was soon liberated by the influence of friends who understood the toleration laws better than his persecutors. Having no adequate means of support for his family he was compelled to seek secular employment, but continued his evangelistic labours. He took the pastoral charge of a church in BIXTER,<sup>†</sup> which ultimately was united to the church in Walls, and died in 1863. The church in LERWICK was formed in 1808, as the result of the labours of Mr. George Reid and Mr. Isaac Nichol, who had been sent in 1805 to Shetland as evangelists by the Society for the Propagation of the Gospel at Home. Mr. Reid had been a student in the theological class conducted by Mr. William Ballantine in Elgin. He became pastor of the church in Lerwick in 1808, where he remained until his death in 1845. The church in WALLS was formed in 1812, as the result of Mr. Reid's labours in the place, and in 1825 Mr. Alexander

Kerr became pastor. Although pastor of this church Mr. Kerr also acted as pastor of several other churches in the islands, which had been originated through his labours. In 1817 the church in FOULA was formed, through the labours of Mr. Reid, and in 1819 Mr. Laurence Christie became pastor. A church was formed in SAND in 1835 through the labours of Mr. Alexander Kerr, and Mr. John Tulloch became pastor in 1838. A year or two later he removed to SULLOM (then called Northmavine), where a church had been formed through Mr. Kerr's labours, and which had been left without a pastor by his death in 1836. The church in REAWICK, with which the church in SAND ultimately united, appears to have existed early in the century, but it was not until 1842 that a pastor was settled, in which year Mr. James Stout took the pastoral oversight of the church, and remained until his death in 1862. In 1862 the church in SANDWICK,† the members of which had been connected with the Lerwick church, was formed, and Mr. John Tulloch was settled as pastor in the same year, and remained until his death in 1882, after which the church ceased to meet. In 1865 Mr. Samuel Sinclair became pastor of the church in WHITENESS,† the members of which had been connected with the church in Sullom, and died after a short pastorate of two years.

There were several small churches in the Shetland Islands which never had pastors—SANDNESS† (connected with the church in Walls), SEAFIELD,† UNST,† and a preaching station at NESTING,† where Mr. Pottinger laboured for many years.

## NORTH-EASTERN COUNTIES.

**Kincardineshire.**—The church in SAUCHIEBURN† had its origin in the Berean church formed there in 1773 by Mr. Barclay, founder of the party of the Bereans. On his removal to Edinburgh in 1777 he was succeeded by Mr. James M'Rae, who was succeeded by Mr. Thomas M'Kinnon in 1811. For some years prior to that time Mr. M'Kinnon had acted as pastor along with Mr. M'Rae, and the church was conducted mainly on Congregational principles. It formed one of three congregations—the other two being the church in Barrack Street, Dundee, and the church in Newburgh—which had a close connection with each other, though not professedly belonging to the Independent body. The church in Sauchieburn appears to have adopted Congregational principles in a decided way in 1809. Mr. M'Kinnon was the first and only pastor in that connection, and after his death in 1854 the church continued to exist for only a few years, but a meeting is held monthly in the building. The church in BERVIE† was formed in 1803, when Mr. Adam Paterson became

pastor, and was followed by Mr. James Mackenzie in 1806, who laboured in the place till his death in 1850. In 1842 a church was formed in LAURENCEKIRK, as the result of the evangelistic labours of Mr. David Moir, and was joined by members of the church in Sauchieburn. Mr. Moir became pastor in 1842.

**Forfarshire.**—**DUNDEE.**—The church in *Ward Chapel* is the oldest Independent church in Dundee. It appears to have originated in the union of three churches which existed towards the close of last century and early in the present century. (1) In 1769 an Independent church was formed by members of an Anti-burgher congregation of which Mr. Andrew Scott had been pastor. The church met in a building in Barrack Street under Mr. Scott's pastorate, which continued until his removal to England in 1790. (2) In 1797 a second Independent church was formed by members of a congregation of the Relief Church, of which Mr. Neil Douglas had been pastor, and met in West Port under the ministry of a Mr. Hartly from England. (3) In 1801 a church was formed which met in the "Tabernacle," which had been erected by Mr. R. Haldane, and Mr. William Innes became pastor, and acted as tutor of a theological class at the same time. Within the next few years the church became very unsettled owing to the disputes that had arisen in connection with "exhortation," baptism, etc., and Mr. Innes left in 1808 for Edinburgh. When Mr. R. Haldane resumed possession of the Tabernacle building, those members of the church who adhered to their former views on baptism and other points met together as a church in Sailor's Hall, and in 1810 Mr. David Russell, who had been ministering to the church in Frederick Street, Aberdeen, became pastor.

In the same year the pastor of Barrack Street church died, and many of its members joined the church in Sailor's Hall, and the pastorate of the church in West Port having at the same time become vacant, that church proposed a union between the two churches, which took place towards the end of 1810. It thus appears that the present church had its origin in the union of members of the three churches which have been referred to. "It was feared by some that the churches would never properly amalgamate, but such fears were speedily proved to be groundless. In a very short time it could not be known to which of the churches any member of the united church had originally belonged." This happy state of matters was no doubt owing in a large degree to the able and earnest ministry of Mr. Russell, and to his wise conduct of church affairs. In 1833 the united church entered its new building in Ward Chapel, so called from the name of a field in part of which it was erected. The foregoing account of the origin of the church is based on several narratives

of its early history, which do not all agree in their statements, but the account here given is believed to be correct.

*Lindsay Street Church* was formed in 1834 by the pastor (Mr. Shoebottom) and members of the local Methodist church who left that body. *Princes Street Church* was formed in 1839 by members of Ward Chapel Church residing in the district. *Trinity Church* was formed in 1848 by members of Ward Chapel Church and others who had adopted the principles of the Evangelical Union. *Pannure Street Church* was formed by members of Ward Chapel Church in 1853. *Castle Street Church* was formed in 1855 by members of Princes Street Church. *Morison Church* was formed in 1864 by members of Trinity Church. In 1864 a church was formed in BROUGHTY FERRY by members of the Congregational churches in Dundee, and the first pastor was Mr. James Bailey, who was settled in that year. *Russell Church* was formed in 1866 by members of Ward Chapel Church and others in Hawkhill district, and Mr. John Masson became the first pastor. *Gilfillan Memorial Church*.—In 1879 the Rev. David Macrae was called to the pastorate of the United Presbyterian church, of which the Rev. George Gilfillan had been minister. For some time Mr. Macrae had been engaged in an agitation with the view of securing a revision of the Confession of Faith and Catechisms, the doctrinal standards of the U.P. church, especially in regard to the question of everlasting torment. The Synod not only refused to sanction any change in the formula of subscription, but expelled Mr. Macrae for demanding it, whereupon his congregation left the U.P. body along with him, and organised an independent movement in Dundee with Mr. Macrae at its head. "The Presbyterian form of church-government was retained, with modifications, that gave the constitution of the church more of the democratic character." The affairs of the church are under the management of a session and managers, but in all matters concerning the church the ultimate appeal is to the congregation.

The church in *Baltic Street*, MONTROSE, was formed by the Rev. George Cowie in 1800. Mr. Cowie had for some years been a licentiate of the Established church, but had become dissatisfied with the doctrine and discipline of that body. After hearing Messrs. Aikman and Haldane preach in the course of their northern tour in 1797, he resolved to join the Independents, or "Missionaries," as they were then called. He connected himself with a small number of members of an Old Scots Independent church in Montrose, and when it was dissolved, about 1799, most of the members formed themselves, under Mr. Cowie's guidance, into a Congregational church. He continued to minister to them and to others who joined them, and to preach in the neighbourhood of Montrose, until in August, 1801, he was ordained pastor



of the church. He continued pastor until 1805, when he left for Edinburgh to become one of the tutors of the theological class instituted by Mr. R. Haldane. A second church, in *John Street*, was formed in 1847, as the result of a movement in favour of the doctrines of the Evangelical Union. The church in ARBROATH (*Queen Street*) was formed in 1801 by persons in the town who had adopted Congregational principles. The first pastor was Mr. Thomas Smith, who was settled as pastor in 1801. In 1864 a second church (*Keptie Street*) was formed by members from the church in Frioekheim, and others. The church in FORFAR was formed in 1832 by members of the church in Letham, and Mr. William Lowe, of Banchory, was settled as pastor in 1836. In 1841 a church was formed in BRECHIN, of which Mr. Hugh Smith became pastor, and remained till 1842. At a later date Mr. John Masson laboured in Brechin, but the church ceased to meet after his removal to Letham in 1848. In 1867 the present church was formed by friends who sympathised with the principles of the Evangelical Union, the first pastor of which was Mr. William Reid, who became pastor in that year. The church in COUPAR-ANGUS was originated by members of the Relief church in that place in 1848, who sought connection with the Evangelical Union body. As a Relief congregation the origin of it goes back to 1789. The occasion of its ceasing to be connected with that body arose from the discovery of the fact that the minister of the Secession church in the place had been trying to dissuade preachers from accepting a call to the Relief church, being anxious that it should unite with the Secession church, and thus become connected with the new body of the United Presbyterian church which was formed in 1848. The members of the Relief church were averse to this, and applied for preachers to the Evangelical Union, with which body it became connected in that year. The first pastor was Mr. J. Frame, who was settled in 1850. Churches were formed in the year 1803 in LETHAM, LOCHEE, and WHITELY. The first pastors in Letham and Lochee were Mr. William Lindsay and Mr. Alexander Thomson, who in 1819 became pastor of George Street Church, Aberdeen. The church in Whitely never had a pastor, although Mr. David Davidson and Mr. Walter Balfour laboured as preachers for some years; it was a small village near Dundee, now called by another name. A church was formed in KIRRIEMUIR † in 1804. The original members belonged to the Relief church, and on the place being given up as a station by that body those of the congregation who were in favour of Congregational principles connected themselves with the churches in Dundee. For a time the church was supplied by students of Mr. Innes's class in Dundee, who preached in the place, and in 1804 Mr. Dunbar, a student from Mr. Ewing's class in Glasgow, became pastor of the small church which had

been formed. He was succeeded by Mr. Collins, who remained until 1825, and was followed by Mr. R. Machray, who left in 1829, after which the church, which had become reduced in membership, ceased to exist. There was a church or station in BALFOUR † in 1806 under the care of Mr. Campbell, and thereafter of Mr. Thomas McKinnon, but it ceased to exist on the removal of the latter in 1809 to Sauchieburn.

**Fifeshire.**—There was a church in NEWBURGH in 1778, the pastor of which was Mr. Alexander Pirie, who had been connected with the Relief church. This church, the church in Barrack Street, Dundee, and the Berean church in Sauchieburn, were all Independent churches, though each of them had its own peculiarities in doctrine and church order. It appears to have been dissolved after Mr. Pirie's death, but another church was formed in 1841, when Mr. Andrew Yuill became minister. In 1843 the present church was formed in connection with the Evangelical Union. In CUPAR † a church was formed in 1800, as the result of the labours of Mr. Francis Dick and others, and Mr. Warden became pastor in 1802. A small church in PITLESSIE, † which was formed in 1802, and of which Mr. Currie was minister, united with the Cupar church a few years thereafter. The church in KIRKCALDY (*West End*) was formed in 1800 by a few persons in the town who had adopted Congregational principles. The first pastor was Mr. Alexander McLae. In 1810 Mr. Robert Aikenhead became pastor. After having been 25 years pastor he adopted Baptist views, and was invited to a Baptist church in Perth; but the church unanimously requested him to remain among them as pastor, agreeing that the question of baptism should be made a matter of mutual forbearance, and during the time he continued pastor "there was perfect peace and harmony in so far as the ordinance of baptism was concerned, and it is believed that neither party had any occasion to repent of the arrangement then made." The church in *Pathhead* was formed in 1867 by friends of the Evangelical Union, and in that year Mr. Boon became pastor. The church in ANSTRUTHER was formed about 1800, and in 1802 Mr. Hastie became pastor. In 1844 the church became connected with the Evangelical Union, in which connection it remained until the union with the Congregational Union in 1896. In DUNFERMLINE a church was formed in 1801, of which Mr. Peter Grant was the first and probably the only pastor. Owing to the inability of the church to support a pastor, Mr. Grant left in 1803, and most of the members became Baptists. In 1840 the church in *Canmore Street* was formed by members who had left the United Secession church, and the first pastor was the Rev. George Thompson. In 1850 the Evangelical Union church (*Bath Street*) was formed, the first pastor of which was Mr. R. G. Harper, who was settled in 1853. In LEVEN † a church was formed in 1802, in

which year Mr. Elder was ordained pastor. The church ceased to meet shortly after the resignation of the last pastor, Mr. James Hamilton, in 1848. In 1802 the church in NEWPORT (formerly Forgan) was formed, and Mr. Thomas Taylor became the first pastor in 1803. There was a church in Keltie Bridge† in 1804, but it appears to have met for only a few years. In Elie† there appears to have been a church as early as 1802, when a Mr. Finlayson conducted services; but the first pastor of whom there is any record was Mr. Gilbert, who began his pastorate in 1805. Finding it necessary to have other means of support than that which the church was able to give him he opened a school. As at this time the ministers of the Established church believed they had the sole charge of education in each parish, and the Presbytery of the place (St. Andrews) resenting the attempt of a Congregational minister to conduct a school in the parish, summoned him to appear before them to answer the charge of having opened a school without their warrant. They required him to sign the Confession of Faith in token of his submission to them, and Mr. Gilbert having refused to do this, the Presbytery obtained an interdict from the Sheriff forbidding him to continue the school. Mr. Gilbert continued his school work notwithstanding the interdict, a few friends having resolved to make an appeal to the highest court; but when matters had reached this point Mr. Gilbert was laid aside by illness, and having adopted Baptist views and resigned the pastorate no further proceedings were taken in the case. The church continued to have a succession of good pastors until about thirty years ago, when it ceased to meet. In 1804 the church in ST. ANDREWS was formed, in which year Mr. Thomas Paton became pastor. A church was formed in FALKLAND † in 1806, and in the following year Mr. James Gordon became pastor. The church appears to have regularly met for only a few years, but in 1838 it was re-formed under the pastorate of Mr. Elrick. It ceased to meet shortly after 1847. The church in ST. MONANS was formed in 1877, in which year Mr. Lockie was settled as pastor. In former years this place had been a station connected with the church in Elie, although no church had been formed till 1877.

**Clackmannanshire.**—In 1810 a church was formed in the town of ALLOA,† of which Mr. William Howden became the pastor in the same year, but it ceased to meet on the removal of the last pastor, Mr. John Burke, in 1853. In 1850 an Evangelical Union church was formed in TILlicoultry (*Ann Street*), of which Mr. George Anderson became pastor in 1851. A second church (*High Street*) was formed in 1877 by members of the United Presbyterian church who had adopted Congregational principles, of which Mr. E. D. Solomon became pastor in the same year.

**Perthshire.**—In 1798 the church in *Mill Street*, PERTH, was formed by members of the Established and Anti-burgher churches in the town. Mr. James Garie, who had been a licentiate in connection with the Established church, was ordained in 1798. In 1851 a new church was formed in *Canal Street*, by members of Mill Street Church, and Mr. John Pillans was the first pastor, but in 1872 this church re-united with the church in Mill Street. In 1856 a church in connection with the Evangelical Union was formed, of which Dr. W. Adamson was the first pastor. In 1896 this church and the church in Mill Street united.

In ABERFELDY a church was formed in 1800, while Mr. Hugh Ross was labouring as a catechist in and around the place. Several students from the theological class in Edinburgh preached in rotation. After this Mr. Dewar (afterwards Principal of Marischal College, Aberdeen) laboured for a time and was called to the pastorate, but declined. In 1806 Mr. James Kennedy of Glenlyon became pastor, and remained until his removal to Inverness in 1825. In BLAIRGOWRIE a church was formed in 1803, and Mr. Peter Grant became the first pastor in 1807. In 1869 a church was formed in CRIEFF by members of the United Presbyterian church in the place, and Mr. Davidson Black became first pastor in 1870.

There were several churches formed in lowland and highland parts of Perthshire, all of which are now extinct. In DUNKELD† a church was formed in 1800, as the result of the preaching of Mr. Hugh Ross, catechist, and of Messrs Greville Ewing, Innes, Garie, Rate, Wardlaw, and Mr. Robert Haldane. In 1801 Mr. John Campbell was ordained as pastor, and four years later was succeeded by Mr. Robert Kinniburgh. Owing to the Baptist controversy which took place at this time the church was greatly reduced in numbers. Several preachers laboured in the place, but it was not until 1813 that a pastor was settled. Mr. John Black laboured from that year until his death in 1857, after which the church ceased to meet. In DOUNE† a church was formed in 1843, of which Mr. George Wight became the first pastor, but the church ceased to meet after 1858, on the retirement of Mr. D. B. Mackenzie. A church was formed in CALLANDER† in 1808, where Mr. Peter M'Laren laboured until 1826, when he was succeeded by Mr. Archibald M'Ewen, who remained for some years, after which the church ceased to meet. Several of the members afterwards joined the church at Doune.

In the Highlands of Perthshire a remarkable religious movement began in connection with the labours of Mr. John Farquharson, catechist and preacher. He was a "man of slender parts, but of great zeal, piety, and perseverance." In 1800 he visited the district of Breadalbane, and began his labours as a preacher in the village of Killin. Being deprived of the place of

meeting there in which many had assembled to hear him, he removed to a village on the south side of Loch Tay. There he was joined by several earnest young men, viz., Mr. James Dewar, afterwards pastor of the church in Nairn, Mr. John Campbell, who became pastor at Oban, and Mr. John Ferguson. The result of their labours was a great revival of religion which extended over a wide district of country.

While many professed to be converted, and manifested great earnestness in their adherence to the Gospel, much opposition was experienced by the preachers and converts. Mr. Farquharson was imprisoned in Aberdeen, at the instance of a Highland laird, who gave him in charge for preaching on his estate, but the preacher was liberated soon after. A young and zealous preacher was sent three times to Perth jail on the same kind of charge. So strong was the opposition of the Established church ministers and the landed proprietors to the preachers and their work, that only three families in the wide Breadalbane district would receive Mr. Farquharson into their houses. Notwithstanding all this opposition, Mr. Farquharson's labours were signally successful, and in 1802 a church of 70 members was formed on Congregational principles in ACHARAN † or Tuar, a village near Loch Tay, of which in that year Mr. Farquharson became pastor. The church soon increased to 100 members, the membership being drawn from the Loch Tay district, Glendochart, Glenloch, Glenlyon, and Glenquaich. In 1804 Mr. M'Killican, a student from Mr. Ewing's class in Glasgow, became pastor of the church, while Mr. Farquharson continued his labours as a preacher in and around Killin. The church was then divided into four branch churches, the mother church being at Acharan, and the other three being at Lawers, Killin, and Glenlyon. In ministering to these churches and in the work of evangelisation in the district Mr. M'Killican was assisted by Mr. Alexander Dewar, who afterwards became pastor of the church in Avoch, Ross-shire, Mr. James Dewar, Mr. John Campbell, Mr. James Kennedy of Aberfeldy, and Mr. Peter M'Laren of Callander. In 1807 Mr. Farquharson left the country for Canada, where he continued his missionary labours. In 1816 Mr. M'Killican also left the district for Canada, owing to the emigration to that country of many members of the churches, whom he resolved to follow to the land of their adoption rather than remain with the rapidly decreasing population of the district in which he had laboured. For some years prior to this time the once flourishing churches in Breadalbane had not only suffered from the emigration of many of their members but from the troubles that arose in connection with the Baptist controversy. Many of the members became Baptists, others joined the church in Callander, and others were scattered among various churches. The few who remained faithful to their

principles as Congregationalists were too poor to support a pastor or pastors, and the aid they had received from the Haldanes and others having ceased to be given after the rupture among the churches caused by their new doctrines, and "there being no Congregational Union then formed to which the churches could look for help, what were the pastors to do? Had the Union then existed there is reason to believe there would have been at least two flourishing churches in Breadalbane. Only one preacher was sent to Breadalbane after the formation of the Congregational Union, but he soon joined the Established church"; and this last discouragement so affected the brethren that remained that they ceased to meet as churches.

### MIDLAND COUNTIES.

**Edinburgh.**—The first Congregational church in **EDINBURGH** was formed in 1797, when Mr. J. A. Haldane became pastor. Prior to the erection of the "Tabernacle" in Leith Walk, which was the scene of Mr. Haldane's subsequent labours, the church met in the Circus, but in 1803 the membership became so large that it was found desirable to have a second place of worship. This was erected in Argyle Square in North College Street (now *Augustine Church*) at the sole expense of its first pastor, Mr. John Aikman, who had been Mr. Haldane's colleague in the Circus church. Here Mr. Aikman laboured until his death in 1834, but for many years he had had as his colleague Mr. John Cleghorn, formerly of Wick. The church in *Albany Street* was formed by members of the "Tabernacle" church who adhered to their former views of baptism when Mr. J. A. Haldane adopted Baptist opinions. They met in a hall in Bernard Street, and Mr. William Innes became their pastor. In a short time, however, Mr. Innes adopted Baptist views and became pastor of the Baptist church in Rose Street. For a time the church was supplied with preaching by various ministers, among others by the late Dr. Raffles of Liverpool. The next pastor was Dr. George Payne of Exeter, during whose ministry the present building was erected, in 1816. In 1832 a church was formed under the pastorate of Mr Henry Wight, the members of which had been gathered together through his ministry in the Netherbow and neighbourhood. The church met in succession in a room in Society Close, Richmond Court Chapel, and Richmond Place Church, and in 1876 removed to the present place of worship, *Hope Park*. Mr. Wight continued to labour as pastor, with an interval of a few years, during which he had a pastorate in Carlisle, until 1860, when he retired from active service. In 1880 a number of the members connected with this

church left it and formed *Richmond Church*,† of which Mr. A. N. Scott became pastor in 1884; but the church ceased to meet after 1891. In 1845 the church in *Bristo Place* (formerly Brighton Street) was formed as the result of the labours of the late Dr. Kirk, and others who had adopted the principles of the Evangelical Union. The church in *Buccleuch Street* was formed in 1859 by friends who had adopted the same principles, and Mr. G. T. M. Inglis was the first pastor. In 1872 the church in *Dalry* district was formed by members of Augustine Church and others, and the first pastor was Dr. Stark. The church meeting in *Sydney Hall* was formed in 1878 by members of a meeting held in that hall for some time prior to that year, and the first pastor was the late Mr. A. D. Robertson. *Morningside Church* was formed in 1887 by members of the Edinburgh churches, and the first pastor was Mr. W. D. Mackenzie. In 1890 the *Kirk Memorial Church* was formed in Abbeyhill, and Mr. John Adam became pastor in the following year. The churches meeting in *Picardy Place* and *Newington* were formed in 1897 and 1899 respectively by members connected with Evangelical Union churches in the city, and others. In 1891 the church in *Murieston Crescent*, Dalry, was formed by members of Fountainbridge E.U. Church, of which the Rev. John Kirk became pastor in 1875, and is pastor of the E.U. church in Dalry. In LEITH (*Constitution Street*) a church was formed on Congregational principles in 1805, and in 1817 Mr. William Henry of Stirling became pastor. A second church (*Duke Street*) was formed in 1844 in connection with the Evangelical Union, of which Mr. Ebenezer Kennedy became pastor in the same year. In DALKEITH the first church (*High Street*) was formed in 1804, of which Mr. Alexander Arthur became pastor in the same year. A second church (*Croft Street*) was formed in 1847 in connection with the Evangelical Union, but it was not until 1858 that the first pastor, Mr. Alexander French, was settled. The church in MUSSELBURGH was formed in 1806, in which year Mr. John Watson became pastor. A second church was formed in connection with the Evangelical Union in 1891, of which Mr. A. D. Anderson was first pastor. In 1837 the church in PORTOBELLO was formed by members of churches in Edinburgh, and in the same year Mr. James Cameron became pastor.

**Haddington.**—In 1804 a church was formed in HADDINGTON † by members of the church in Argyle Square, Edinburgh. Mr. James Hill was the first pastor, and Mr. William M'Lellan the last; he left in 1867, after which the church ceased to meet. There was a small church in GARVALD † in which Mr. Dunn ministered from 1804 to 1806.

**Linlithgow.**—The church in the town of LINLITHGOW was formed in 1806, under the pastorate of Mr. A. W. Knowles,

who continued to labour until his death in 1849. This church ceased to meet after 1884, but the present church was formed in 1890, as the result of the labours of agents of the Evangelical Union, and especially of Mr. John Ure, the first pastor. The church acquired the original place of worship, in which it now meets. In the village of KIRKLISTON † a church was formed in 1803, of which Mr. William Ritchie was pastor until 1813, when he removed to Haddington. Owing to trouble arising from controversy on the Baptist question the church was weakened, and soon after ceased to meet. A church was formed in BLACKBURN † in 1824, when Mr. James Hamilton became pastor, but it was dissolved in 1843. The church in BATHGATE, which joined the Evangelical Union in 1843, was originally an Anti-Burgher church, and was formed in 1807, and in 1812 Mr. Robert Morison became pastor. Having adopted the views of his son, Dr. James Morison, he was prosecuted by his presbytery in 1842, and excluded from the United Secession Church. He and his congregation thereupon joined the Evangelical Union. The church in AVONBRIDGE was formed in 1843 by members of the Bathgate church, and the first pastor was Mr. Robert Anderson, who was settled in 1851.

**Stirling.**—The church in STIRLING was formed in 1804 by persons in the town who had adopted Congregational principles, and in 1807 Mr. William Henry became the first pastor. In the same year the church in FALKIRK (*Bank Street* †) was formed, of which Mr. Robert Caldwell became first pastor. This church joined the United Presbyterian body in 1898. A second church was formed in 1843, by members of the United Presbyterian church who, with their pastor, Mr. A. C. Rutherford, had adopted Evangelical Union principles. A few years later there was a division among the members, some of whom joined the Congregational church and the others after a time ceased to meet as a church. In 1872 the Evangelical Union cause was revived, and a new church formed (*Trinity*), and in 1874 Mr. George Bell became pastor. The church in KILSYTH was formed in 1838 by several persons in the town who had adopted Congregational principles, and in 1842 Mr. Charles Piper became pastor, but he remained only for a short time. In 1848 a new church was formed by members of the United Presbyterian church, but it was not until 1858 that a pastoral settlement took place, the church having been in the interval supplied by students. In 1858 Mr. John A. Anderson became pastor, but died in the following year. There was a church in GRANGEMOUTH † early in the century in (1806), formed as the result of the labours of the students of Glasgow Theological Academy. In 1807 Mr. William Watson became pastor, and remained until 1832, after which the church ceased to meet.



## WESTERN COUNTIES.

**Lanarkshire.**—**GLASGOW.**—The oldest Independent Church in Glasgow is the Old Scots Independent Church in Oswald Street, which was formed between 1760 and 1768. An account of it will be found at page 34. The church in *Hillhead* is the oldest of the later Congregational churches in Glasgow. Its origin may be traced to the scheme of Mr. R. Haldane to have in each of the large towns in Scotland a "Tabernacle," intended to be a centre for evangelistic work in a large population. The first of these was in Edinburgh, of which Mr. J. A. Haldane had charge; the second was in Glasgow, the third in Dundee, and the fourth in Elgin. As each of these buildings was intended, not for a particular church exclusively, but for large gatherings of people expected to attend the preaching of the Gospel, it was made larger than most of the other buildings in which Congregational churches usually worshipped, the one in the small town of Elgin having been seated for 1500 people. The Glasgow "Tabernacle" was situated in Ann Street, off Jamaica Street, and Mr. Greville Ewing became pastor at the formation of the church in 1800. In 1809 the church removed to a new place of worship in West Nile Street, having been compelled to make this change owing to the proprietor of the "Tabernacle," Mr. R. Haldane (who had adopted Baptist views), having resumed possession of the building. A second change of locality was made by the removal of the church to Ewing Place, York Street, and a third by removal from that to the present place of worship. In 1803 the church which now meets in *Elgin Place* was formed, and first met in a building in Albion Street, and Dr. Ralph Wardlaw was its first pastor. It removed to a new building in West George Street, and on the acquisition of this place by the North British Railway a further removal was made to the present place of worship. The church in *Eglinton Street* was formed in 1825, and originally met in Brown Street, whence it removed to Nicholson Street, and ultimately to Eglinton Street. Its first pastor was Mr. Edward Campbell, who began his labours among his Highland countrymen, for whom he conducted services in the Gaelic language. A fourth church was formed in Albion Street in 1834, and Mr. Thomas Pullar was the first pastor. It removed to a new building in *North Hanover Street*,† from which the majority of the members removed in 1878 to *Parkgrove Church*,† in Paisley Road. The minority of the members who remained in North Hanover Street after a few years ceased to meet as a church, and the church in Parkgrove also dissolved at a later date, owing to the financial difficulties caused by the erection of a too expensive building. In 1843 the church in *Muslin Street* (Hood Memorial) was formed by friends in connection with the Evangelical Union, and Mr.

Robert Simpson was the first pastor. In the following year (1844) the church in *Montrose Street* was formed, of which Dr. Fergus Ferguson was the first pastor. The original place of meeting was in Blackfriars Street, but on the acquisition of this place by the railway company the church removed to its present place of worship. In 1848 the church in *Dundus Street* was formed, of which Dr. John Guthrie was the first pastor. It took its rise out of a society formed "for the extension of the knowledge of Jesus Christ by means of sermons, addresses, Sabbath school instruction, distribution of tracts, and otherwise." In 1849 a church was formed in *Bath Street*† by members of the church in West George Street (now *Elgin Place*) under the ministry of Mr. S. T. Porter, but it ceased to meet after 1873. The church in *Great Hamilton Street* originated in 1849 as the result of the labours of Mr. David Johnstone, the first pastor. *Nelson Street Church* was formed in the same year by members of Montrose Street Church and others. The first pastor was Mr. S. Chisholm. Originally the church met in a hall in Nelson Street, and at a later date removed to a hall in Norfolk Street, and in 1874 to the present place of worship. The church in *Dalmarnock Road* was formed in 1858 by members of the Nelson Street Church, and Mr. Robert Anderson was the first pastor. The first place of meeting was in a building the site of which is now occupied by the Wellington Palace Halls, but in 1869 the church removed to West Street and from thence to Dalmarnock Road. *Wurdlaw Church* (Bellgrove Street) was formed in 1856 as the result of the labours of Mr. Gilbert M'Callum, who had laboured as missionary of Elgin Place Church in connection with the Dovehill Mission, and who became the first pastor. *Trinity Church* was formed in 1862 by members of Elgin Place Church, and Dr. William Pulsford was the first pastor. *New City Road Church* was formed in 1868 as the result of mission work carried on and mainly supported by the late Mr. J. H. Watt in Garscube Road, whence the church removed to its present place of worship. Mr. John Douglas was the first pastor. *Bethany Church* was formed in 1870 at the instance of Mr. Gilbert M'Callum, and as the result of missionary work in Bernard Street district supported by Mr. Watt, and Mr. T. Mathieson was its first pastor. *Emmanuel Church* (Overnewton) originated in the labours of Mr. James M'Lean, who had been missionary in connection with Elgin Place Church, and who became first pastor in 1872. *Parkhead Church* was formed in 1873, chiefly as the result of mission work promoted and supported by the late Mr. J. H. Watt, and the first pastor was Mr. David Gardner. *Govanhill Church* was formed in 1876 by members of Evangelical Union churches on the south side of the river, and Mr. R. Wallace was its first pastor. *Moncur Street Church* was formed in 1876, and in 1877 the present pastor began his labours.

In 1877 the church in *Dennistoun* was formed by members of Montrose Street Church, and in 1878 the present pastor entered on his work. In the same year the church in *Waterloo Street* (Ebenezer) was formed, by a union of the E.U. churches in Ebenezer Church in Waterloo Street, and the E.U. church in West Campbell Street. The former church was originally connected with the Free church, but on the expulsion of its minister, Mr. William Scott, from that body for holding that belief in the Gospel was prior to regeneration, and generally for his sympathy with "Morisonian" views, the minister and his congregation met in the Trades Hall until the erection of Ebenezer Church in 1848. The church in West Campbell Street was in connection with the Evangelical Union under the pastorate of Dr. John Guthrie. On the union of the two churches in 1877 Mr. Scott retired and Dr. Guthrie remained as honorary pastor, an office which he held until his death in 1878. Mr. Robert Hislop was the first pastor of the united church, and entered on his work in 1878. The church in *Hutchesontown* was formed in 1874, and Mr. T. R. Atkinson became the first pastor. The church originally met in Crown Street and then in Commercial Road, from which it removed to the present building in Rutherglen Road. The church in *Springburn* was formed in 1890 by members of Montrose Street Church, and Mr. Alexander Pert was the first pastor. In *Partick* the church was formed in 1891 under the ministry of Mr. James Grant. The church in *Whiteinch* was formed in 1897 under the ministry of Mr. James Bell. The church in *Bain Street*, Calton, was formed in 1897 by members of Evangelical Union churches. The church in *Pollokshields* was formed in 1899, and Mr. A. Hamilton became pastor in 1900. *Elder Park Street Church* GOVAN, was formed in 1860, and Mr. Robert Simpson was the first pastor. It originally met in Windsor Street. The church in *White Street* originated in the evangelistic labours of Mr. Hugh Riddell, and was formed in 1865. Mr. William Reid was the first pastor, and was settled in 1869. The church in *James's Place* was formed in 1897 by members of Evangelical Union churches.

Beyond the Glasgow district the oldest church in Lanarkshire is that in CAMBUSLANG, which was formed in 1803, when Mr. John Paterson (afterwards Dr. Paterson, who laboured for many years in Russia as agent of the British and Foreign Bible Society) became pastor. The next church formed was in LARKHALL, in 1804, as the result of the labours of Messrs. Haldane, Ewing, and others. Mr. Thomas Alexander was the first pastor, and was settled in 1822, from which year until 1834 he laboured as pastor of the united churches of Larkhall and Hamilton. In the latter year he ceased to be pastor of the Hamilton church, and the church in Larkhall ceased to meet in 1848. In 1875 a second church was formed in connection with the Evangelical

Union, of which Mr. George Wood became pastor. The church in HAMILTON (*Auchingrammont Street*) was formed in 1806, as the result of the labours of Messrs. Haldane, Ewing, and others, and in 1807 Mr. John Wilson became pastor. A second church (*Park Road*) was formed in 1854, of which Mr. J. B. Robertson became the first pastor. In AIRDRIE (*Broomknoll Street*) a church was formed in 1836 by members of a meeting of Congregationalists and Baptists in the place, and Mr. Alexander Cuthbert became the first pastor. A second church (*Graham Street*) was formed in 1845, of which Mr. David Drummond was the first pastor. In 1837 a church was formed in NEW LANARK † as the result of the preaching of students, and Mr. Peter Anderson was the first pastor. The church ceased to meet after 1869, on the removal of the second pastor, Dr. M'Hardy, to Kirkealdy. In LANARK a church was formed in 1847 in connection with the Evangelical Union, of which Mr. John Inglis became pastor in 1849. In 1841 the church in BELLSHILL was formed by members of the church in Hamilton and neighbourhood, and Mr. Fergus Ferguson, sen., was the first pastor. In 1844 the church in CARLUKE was formed, of which Mr. John Hamilton became pastor in 1846. In 1844 the church in CATRINE was formed in connection with the Evangelical Union. In SHOTTS a church was formed in connection with the Evangelical Union in 1844, of which Dr. Bathgate became pastor in 1845. In 1860 a church in COATBRIDGE (*Albert Street*) was formed in connection with the Evangelical Union, of which Mr. John Inglis was the first pastor. A second church (*Buchanan Street*) was formed in connection with the Congregational Union in 1877, of which Dr. David Beaton became pastor. In 1861 the church in WISHAW was formed in connection with the Evangelical Union, of which Mr. Robert Gray was first pastor. In 1872 the church in MOTHERWELL was formed by friends in the place who had adopted Evangelical Union principles, and Mr. David Greenhill became the first pastor. In 1877 the church in BLANTYRE was formed by members of neighbouring E.U. churches, and Mr. William Wyllie was the first pastor. In the same year the church in UDDINGSTON was formed, which had its origin in a movement in favour of the principles of the Evangelical Union and of Temperance, and of which Dr. T. W. Bowman was first pastor. In 1893 the church in CLYDEBANK was formed as the result of mission work promoted by the Home Mission of the Evangelical Union, and of which Mr. R. Macqueen became first pastor. The church in STONEHOUSE was formed in 1894 by members of the Free church, and Mr. Peter Smith became pastor in the same year.

**Renfrew.**—The oldest Independent church in this county is that in PAISLEY which now meets in the *School Wynd*. It originated among those who in the latter years of last century were

called "Friends of the People," and of whom there were many societies throughout the kingdom. They were men who were stirred by the events connected with the French Revolution, and who sought political reform. Among those of this class in Paisley there were some who were equally convinced of the need of reform in connection with religion, and especially of deliverance from the dominant power of the ministers in the Established church. The liberal views of two successive ministers of the High Church in the town—Mr. Witherspoon and Dr. Snodgrass—"had awakened much attention to the principles of rational freedom." The original members of the Independent church were wont to ascribe the formation of the church to the teachings of these two men. The first hymn-book of the church had the date of 1796, and old members of the church stated that it had been published the year after the church was formed, which would make the date of origin 1795. For some time the friends, who had been meeting together in a malt-barn, finding that a Mr. Wylie, a Burgher minister in the neighbourhood, was a teacher who sympathised with their views, called him to be their pastor. It is not known in what year this settlement took place, but it was probably in the last year of last century. Mr. Wylie remained with them only for a short time, during which a place of worship was built to accommodate five hundred people. For some years afterwards the church continued to have preaching supplies, and it was not until 1808 that a pastor was settled, in which year Mr. John Young was ordained. In 1850 another church was formed as the result of the labours of Mr. J. H. Lochore, and which met in a building in *Canal Street*; but this church united with the School Wynd Church in 1871. The church in *New Street* was formed in 1845 in connection with the Evangelical Union, and Mr. Alexander Wilson became pastor in 1846. The church meeting in the *Liberal Club Hall* was formed in 1897 by members of Evangelical Union churches. The church in INVERKIP † (formerly Auld Kirk) was formed in 1802, as the result of the labours of Mr. George Robertson (afterwards of Thurso) who for some two years previously had been labouring in the place as an agent of the Society for the Propagation of the Gospel at Home. Mr. Robertson was ordained to the pastorate in 1807. He was succeeded by Mr. Thomas Low, who continued pastor until his death in 1851, after which the church ceased to meet. A church was formed in LOCHWINNOCH † in 1803, by members of Glasgow and Paisley churches. Mr. Hugh Fraser was the first pastor, and was ordained in 1806; but the church appears to have existed for only a few years. In GREENOCK the church now meeting in *George Square* was formed in 1805 by members of the church in Inverkip. The first pastor was Mr. John Hercus, who was ordained in 1806. The church in *Nelson Street* was formed in

1845 in connection with the Evangelical Union, and Mr. A. C. Rutherford was the first minister. In 1871 the church in *St. Lawrence Street* was formed by members of George Square Church, and the first pastor was Mr. George Moir. The church in *Mearns Street* was formed by members of Nelson Street Church in 1882, and Mr. T. W. Bowman became the first pastor. In BARRHEAD the church was formed in 1844, as the result of labours of ministers connected with the Evangelical Union. Mr. Gilbert M'Callum was the first minister, and was ordained in 1845. There was a church in GOUROCK† formed in 1879 by members of the United Presbyterian church there, the first pastor of which was Mr. J. M. Sloan, who was settled in 1880; but it ceased to meet after the retirement of the last pastor, Mr. J. C. Nesbitt, in 1889.

**Dunbarton.**—In 1802 a church was formed in KIRKINTILLOCH,† of which Mr. George Greig became pastor in 1804, but remained only for two years, after which the church ceased to meet. In 1838 a church was formed in ALEXANDRIA,† of which Mr. James Mann was pastor; the church ceased to meet after 1875. In 1878 the present church in DUNBARTON was formed in connection with the Evangelical Union, of which Mr. James Paterson became pastor in the same year.

**Argyll and Bute.**—The pioneers of home missionary enterprise in Argyllshire were Messrs. Neil Douglas of Dundee and Mr. M'Naught, Dunbarton, ministers of the Anti-Burgher church, who had been sent out by that body to itinerate in the Highlands in 1797. Their preaching excited great interest, and was blessed to many, but they met with persistent opposition from ministers of the Established church and the landed proprietors. In 1800 Messrs. J. Haldane and John Campbell visited and preached in the extensive district of Cantyre, and thereafter the Society for Propagating the Gospel at Home decided to send Mr. Archibald M'Callum, a native of Cantyre, to itinerate in that district. Mr. M'Callum had been a student in connection with Mr. Ewing's class in Glasgow, and was a man of great piety, zeal, and prudence. His labours as a preacher began in 1800, with the result that in 1802 a church was formed on Congregational principles consisting of 50 members, over whom Mr. M'Callum was ordained pastor in 1802. In 1806 the number of members had increased to 150. So greatly had the good work begun by Mr. M'Callum prospered that in a few years there were four churches, the members of which numbered 272, and in connection with which there were 26 prayer meetings. But the opposition to the good man and his work was great and persistent. The ministers of the Established church threatened to send him out of the country, and to deprive all who heard him of their church "privileges." The proprietor of the estate on which many of the members lived was so determined in his opposition that he put it

in the option of his tenants either to relinquish all connection with Mr. M'Callum or leave their farms. They preferred leaving their farms to forsaking their pastor, and in consequence many of them removed to Campbeltown and neighbourhood, where a church was formed in 1805, and others removed to Arran. Of the churches formed, *Port Ellen*,† Islay, had the services of Mr. P. M'Laren and Mr. J. M'Lean till 1843; *Port Charlotte*,† Islay, Mr. George Murray and Mr. M'Laurin from 1823; and *Clachan*,† Mr. M'Gregor till 1848. Mr. M'Callum laboured as an evangelist until 1830, when he removed to Greenock, and ultimately removed to New Brunswick, where he laboured for some years among his Highland countrymen. Mr. George Murray was pastor in SKIPNESS,† Cantyre, till his death in 1861. The church in CAMPBELTOWN † was formed in 1805, chiefly by members of the churches in Cantyre who had removed to that place after having been dispossessed of their farms. Mr. Duncan M'Pherson was the first pastor, and was ordained in 1805. The church in OBAN was formed in 1805, mainly as the result of the earnest efforts of Mr. Dugald M'Ewan and Mr. John Reid. For six years the church was supplied by preachers. Mr. John Campbell, who had been an earnest evangelist in the Breadalbane district, was ordained as pastor in 1811. For a long time the church and its pastor were much opposed in their good work, "almost all the Established church clergy and the gentry using every possible means for rooting out of the country the families and individuals who had embraced Congregational principles. All those who went to hear Mr. Campbell were threatened to be deprived of church privileges, and some of the members were deprived of their farms." One of the landlords sent "summonses of removal to all the tenants on his estate who gave countenance to the preachers, and one of his men was sent purposely to take down the names of his tenants who were found hearing one of the preachers on the Lord's Day at the village of Muckearn." Mr. Campbell continued to labour until his death in 1854. In APPIN † Mr. Charles Whyte, missionary in connection with Miss Rose Downie's Trust, was ordained pastor of a small church in 1847, and on his removal to Oban in 1855 he was succeeded by his brother, Mr. Henry Whyte, after whose death (1875) the church ceased to meet. Mr. Archibald Farquharson was ordained pastor of the church in TIREE in 1835, and was pastor until his death in 1878, since which the church has been occasionally supplied by preachers. The church in DUNOON was formed in 1899 by members of the United Presbyterian church, and others, and Mr. J. B. Allan became pastor in 1900.

The church in ARRAN (Sannox) was formed in 1806, when Mr. Alexander Mackay was ordained pastor. This church suffered much by the emigration of many of its members in 1829 and in 1831, when many of them removed to Canada and Prince

Edward's Island. The pastor for some time had to support himself by teaching, until aid was given by the Congregational Union. In 1836 a small church was formed in ROTHESAY,<sup>†</sup> and Mr. Archibald M'Ewan became pastor in 1837. The number of members does not appear ever to have exceeded twenty. On the death of Mr. M'Ewan in 1838 he was succeeded by Mr. Anthony M'Gill, who remained till 1848, after which the church ceased to meet.

"The opposition made to the preachers in some country districts, particularly in many parts of the Highlands, resulted from different causes. The feudal system in the Highlands, where power was law, reigned rampant, when in the Lowlands of Scotland it remained in abeyance. That pernicious system was abolished by the legislature when the rebellion was quelled in 1745. The feudal spirit was, however, afterwards long cherished by the landlords in the north. The small farmers and crofters were tenants at will. When a landlord got a commission in the army, or when he wished to secure a commission for his son, the poor people had no choice but either to give up their unmarried sons to be soldiers, or to leave the estate of the proprietor. In this state of things what the laird claimed had to be granted, and his threatenings were greatly feared. These gentlemen thought they had the same legal right within their estates as their forefathers had during the time when the feudal system prevailed, until they became better instructed. The parochial clergy, too, had much power over their parishioners. They arrogated to themselves divine right over all persons within the bounds of their respective parishes. It mattered not what the morals of the people were; baptism and "tokens" at the communion time were denied to everyone who refused their unreasonable demands. The people stood in great awe of these tyrannical men. Matters were in this deplorable state when the self-denying men were sent forth to make known the way of reconciliation to their countrymen. The clergy sounded loud the warning against them as intruders; in many places they more than insinuated that the preachers were spies and sowers of sedition, and that they were lazy shoemakers, tailors, and smiths, without education. In some places the people were from the pulpit desired to deny the preachers all hospitality, a thing considered sacred in the Highlands. The clergy also complained to the landed proprietors, and where ready access could not be found to an earl or a duke factors were often very willing to gratify their ministers. Threatening messages kept some back from hearing the Gospel; others through fear gave up hearing it, and some were removed from their farms or crofts for continuing to hear it. The missionaries did not desert their posts in times of their greatest trials, when they saw any prospect of being useful, and in the course of time they had the pleasure of finding opposition and persecution gradually giving



way, and both themselves and their people possessing the confidence of those who had formerly opposed them" (*Kinniburgh's MSS.*).

### SOUTHERN COUNTIES.

**Ayrshire.**—The oldest Congregational church in this county was formed in AYR in 1804, as the result of the labours of a Mr. Penman, but the first pastor was a Mr. Alexander M'Lean, who was ordained in 1808. The church was never strong numerically, and after a succession of pastors who had to labour under great discouragements, it ceased to meet about 1878. In 1844 an Evangelical Union church was formed, and met in Wallace Street, but in 1897 the pastor and most of the members left the connection and joined the United Presbyterian church. A minority of the members formed *Morison* Church in 1897, and in 1898 Mr. A. M'Connachie became pastor. In KILMARNOCK a church was formed in 1824, as the result of the labours of Mr. (afterwards Dr.) John Campbell, who was ordained in 1827, but left for London in 1829. After a succession of pastors, owing to discouraging circumstances the church ceased to meet about 1862. In 1840 Mr. (afterwards Dr.) James Morison became pastor of the United Secession church in Clerk's Lane, but when he was expelled from that body owing to his teaching of the doctrine of the universal atonement of Christ, all but a few of his congregation left the Secession church, and continued to meet as an Independent church in the *Clerk's Lane Church*, which was their own property, under the pastorate of Dr. Morison. Dr. Morison remained until 1851, when he removed to Glasgow. In 1860 a new building was erected in *Winton Place*, to which most of the members of Clerk's Lane Church removed, under the ministry of Dr. Bathgate, the rest of them continuing to meet in Clerk's Lane under that of Mr. R. Hislop, who was ordained in 1864. Clerk's Lane Church ceased to be connected with the Evangelical Union in 1887, when Mr. James Forrest was pastor. The church in STEWARTON was formed in 1827, by a number of members of the Established church who had been refused admission to the Lord's Supper by the kirk-session of the parish "under the pretext that the doctrine of the death of Christ for the whole human race which was professed by them was contrary to the standards of the Church." They were joined by several others, and an Independent church was formed, of which Mr. William Cunningham, Esq. of Lainshaw, became pastor in 1827, and continued until his death about 1842. The church in ARDROSSAN was formed in 1836 as the result of services held at the instance of the Western Association of Congregational Ministers, and the labours of Mr. Peter Mather, who became

pastor in 1838. In 1840 there was a Congregational church in BEITH, of which Mr. James Robertson was pastor, but it was dissolved after some years. In 1861 the Evangelical Union church was formed as the result of a revival movement in the place and the labours of Mr. Robert Steel, then minister of the church in Dalry; and in 1862 Mr. Stephen Todd became pastor. The church in CUMNOCK was formed in 1838 by members of the church in Kilmarnock, and Mr. James Sime became pastor in 1840. The church in GALSTON was formed in 1842 by friends in the place who sympathised with the teaching of Dr. James Morison. The first pastor was Mr. David Drummond, who was ordained in 1843. In CATRINE the church was formed in 1844 as the result of a movement in favour of Evangelical Union principles. In the same year a church was formed in KILWINNING, of which Mr. R. Hunter was first pastor. In DARVEL a church was formed in connection with the Evangelical Union in 1844, of which the late Dr. William Landells (who afterwards became a Baptist minister) was pastor, but the church ceased to meet after a few years. In 1884 the present church was formed, of which Mr. John Mackintosh became pastor. The church in DALMEL-LINGTON was formed in 1844 on Evangelical Union principles, and Mr. Robert Brown became pastor in 1872. In 1859 the church in SALTCOATS was formed by members of the Ardrossan church, and Mr. McDowell became pastor in 1862. In 1864 the church in DREGHORN was formed by friends of the Evangelical Union, and in the same year Mr. Robert Paterson became pastor.

**Dumfries.**—The church in ANNAN is one of the oldest Congregational churches in Scotland. It was formed in 1794, in which year Mr. Andrew Carnison was ordained pastor. An interesting account of his settlement was given in the *Evangelical Magazine* of 1794. Being on a visit to Annan, the person in whose house he lodged found him in possession of a Bible, which led to conversation about religion, with the result that he was encouraged to hold meetings in the open air, which were well attended. His preaching proved to be a blessing to many, and after a time he accepted the call of the people to be their pastor; but he does not appear to have remained for more than a few years. After his removal there was a succession of ministers of whom no trace can be found. The church got into difficulties early in the century, and the chapel had to be sold to pay its debts. It was not until 1838 that another church was formed, but it soon dissolved owing to mismanagement of a case of discipline. In 1842 preaching supply was provided by the Congregational Union, and in 1843 a new church was formed, but there was no pastor until 1847, when Mr. Ebenezer Young became pastor. In 1807 a church in SANQUHAR was formed, and Mr. David Davidson, afterwards of Elie, became pastor, but remained only a few years, and after his removal the church

became divided on the Baptist question, and most of the members left and formed a Baptist church; the others were scattered among the various churches in the place. The present church was formed in 1864 by members of churches in the place who were opposed to the Calvinism preached by the ministers, and Mr. George Gladstone was the first pastor. The church in *Irving Street*, DUMFRIES, was formed in 1805 or 1806, as the result of the labours of Mr. J. A. Haldane, and Mr. William Watson became pastor in 1806. The church in *Waterloo Place* was formed in 1870 by members of the church in Irving Street, and the present pastor, Mr. James Strachan, was settled in that year. In THORNHILL the church was formed in 1851, mainly as the result of the efforts of Miss Melrose and the preaching of Mr. Gabriel Thomson. Mr. James Pearson became first pastor in 1855.

**Kirkcudbright.**—A church was formed in GATEHOUSE-ON-FLEET† in 1806, as the result of the labours of various Congregational ministers, and Mr. Archibald Millar was settled as pastor in 1807, and remained until his death in 1835, after which the church met for only a few years. Early in the century there was a church in DALBEATTIE called “The United Christian Church,” the pastor of which was Mr. John Osborne, who had been expelled from the Reformed Presbyterian church for holding views similar to those advocated by the founders of the Evangelical Union at a later time. Mr. Osborne was succeeded by Mr. Roseman in 1830, but subsequent to his removal in 1836 the church gradually fell away, and after its dissolution one of its members presented the communion plate to the present church, “because it stood up for the principles for which Mr. Roseman had contended thirty years before.” In 1863 friends of the Evangelical Union began holding meetings in a hall, and obtained preaching supply through the Evangelical Union Home Mission, and in 1866 Mr. John Inglis became pastor of the church.

**Selkirk and Peebles.**—The church in MELROSE was formed in 1841 as the result of the labours of evangelists, and in that year Mr. Ebenezer Young became pastor. In 1844 members of the church in Melrose formed a church in GALASHIELS in connection with the Evangelical Union, and in the same year Mr. J. B. Robertson became pastor. The church in INNERLEITHEN was formed in 1848 as the result of the labours of various preachers, and in that year Mr. William Dobson became pastor. In 1886 the church in WALKERBURN was formed by members of the church in Innerleithen, and in 1888 Mr. D. B. Morris became pastor. In 1842 the church in *Philiphauyh*, SELKIRK, was formed by members of the church in Melrose, and Mr. John Nichol became pastor in 1856. A second church (*Chapel Street*) was formed in 1878 in connection with the Evangelical Union.

**Roxburgh.**—The church in DENHOLM † was formed in 1826, and for about ten years was supplied by various preachers. Mr. Robert Wilson became pastor in 1835. The church ceased to meet after the death of its last pastor, Mr. John M'Robert. There was a church in JEDBURGH † formed in 1840 by members of the church in Denholm, of which Mr. E. Cornwall was the first and only pastor. An Evangelical Union church also existed in KELSO, † of which Mr. John Rutherford was the first pastor, and Mr. T. G. Salmon the last. In HAWICK a Congregational church was formed in 1805, of which Mr. Charles Gray became pastor in that year ; but it ceased to exist in 1877 or 1878. In 1848 the present church was formed by members of the old Congregational church and others, and Mr. Archibald Duff became the first pastor in the same year.

**Berwickshire.**—There was a church in the town of BERWICK † in 1806 under the pastorate of Mr. J. Dunn, who remained until 1809. From that year until 1848 no record of the church can be found. In 1848 Mr. W. D. Knowles became pastor, and remained until 1851, when he removed to Perth. In 1852 Mr. Patrick Morrison became pastor, but after a short time the church ceased to meet. In EYEMOUTH there was a church in 1806 under the pastorate of Mr. Brotherstone, but it existed only for a short time. In 1861 the present church was formed by friends sympathising with the views of the Evangelical Union, and Mr. R. Finlay became first pastor. There appears to have been a church in RESTON † in 1806, to which Mr. Boag ministered for a time. In 1878 a church was formed by members of the United Presbyterian church in COLDINGHAM, † of which Mr. George M'Farlane became minister, and who remained until his death in 1882, after which the church ceased to meet.

**Wigtown.**—The church in GARLIESTOWN was formed in 1803, as the result of the labours of Mr. J. Haldane and Mr. John Campbell, and Mr. Thomas Smith was ordained in the same year, and remained until his death in 1829.

## CHAPTER XIX.

### PASTORATES.

*Note.*—The churches given within brackets are now extinct, but notes of their pastorates are given as having historic interest. Other extinct churches which had only one or two pastors, or whose existence was comparatively brief, are not entered in this list; but references to them are made in Chapter XVIII. on "Origin of Churches."

**Aberdeen.**—**ALBION STREET.**—Jas. H. Wilson, 1848-59; John Duncan, D.D., 1859-79; George Moir, 1878-85; William Johnstone, 1885-92; R. M. Cairnie, 1893.

**BELMONT STREET.**—William Stephens, 1800-03; John Philip, D.D., 1804-19; Alex. Thompson, 1820-53; David Arthur (colleague and successor), 1841-74; J. Barton Bell, 1874-76; James Stark, D.D., 1877.

**BON-ACCORD.**—J. Inglis Martin, 1898-1900; James Ross, 1900-.

**ST. PAUL STREET.**—Fergus Ferguson, senr., 1846-78; A. M. Fairbairn (colleague and successor), 1872-77; Alexander Brown, 1877.

**JOHN STREET.**—Alex. Stewart, LL.D., 1864.

**SKENE STREET** (formerly Blackfriars Street).—James Spence, 1820-35; John Kennedy, 1835-46; Geo. Thomson, 1846-47; Ninian Wight, 1848-52; John Thomson, 1852-59; Thomas Gilfillan, 1859-70; Joseph Vickery, 1871-82; James Bell, 1882-88; Samuel D. Thomas, 1889-92; E. Branch Mahon, 1893-1900; Wm. Kirk, 1900. There was a union of this church with Dee Street (formerly Frederick Street) Church in 1871. Frederick Street Church was formed in 1807 by members of

George Street Church, who seceded from that church owing to a division during the ministry of Dr. Philip. The pastors were: David Russell, D.D., 1807-09; Supplies, 1809-15; Richard Penman, sen., 1815-37; Richard Penman, jun., 1837-40; David Wallace, 1840-71.

**TRINITY CHURCH** (Shiprow).—John Duncan, D.D., 1879-1900; R. Steel, 1900.

**WOODSIDE.**—Neil M'Kechnie, 1822-38; James Byres Laing, 1840-58; James Strachan, 1862-69; Wm. Robertson, 1869-70; James Rae, 1870-79; George Saunders, 1879-92; G. C. Milne, 1893.

**Aberfeldy.**—James Kennedy, 1806-25; Malcolm M'Lean, 1826-35; John M'Laren, 1836-70; J. Barton Bell, 1870-74; W. N. Challice, 1875-81; W. Muncaster, 1882-84; William Stevenson, 1884-92; D. J. Graham, 1893.

**Airdrie.**—**BROOMKNOLL STREET.**—Alex. Cuthbert, 1837-39; James Taylor, 1840-1843; James Sime, 1843-46; John Menzies, 1846-52; Supplies, 1852-55; James Innes, 1856-60; William Goldie, 1862-63; T. R. Atkinson, 1864-74; James Buchan, 1874-85; Joseph Jones, 1885-86; James Bayne, 1887-95; Alexander Mann, 1896.

**Airdrie.**—GRAHAM STREET.—David Drummond, 1845-47; A. M. Wilson, 1847-65; — Scott, 18 - ; James Monie, 18 - ; — Wood, 18 - ; — Kyd, 18 - ; W. F. Riddell, 1897-99; James Monie, 1899.

**[Alexandria.**—James Mann, 1840- ; T. Reekie, 1846- ; John Douglas, 1859-67; William Mackay, 1868-72; W. Dargie, 1872-75; E. M. Tennant, 1875-79.]

**[Alloa.**—William Howden, 1810—; Alexander Fraser, 1834—; George Ingram, 184 -44; John Burke, 1850-53.]

**Annan.**—Andrew Carnson, 1794- ; after Mr. Carnson there were four or five pastors whose names cannot be traced; Church re-formed, 1838; again re-formed, 1843; Supplies, 1843-46; Ebenezer Young, 1847-88; George Kennedy, 1889-91; J. Johnstone, 1891-96; George Hayton, 1896.

**Anstruther-Easter.**— — Hastie, 1802-06; — Japp, 1808-26; John Murdoch, 1830-44; John M'Dougall, 1844- ; W. J. Craig, 1847- ; G. Wisely, 1854- ; Ebenezer Kennedy, 1854-58; Hugh Stewart, 1858- ; John Geddes, 1871-72; J. H. Paterson, 1872- ; John Whitson, 1878- ; James Russell, 1891; Alexander Macaulay, 1900.

**Arbroath.**—KEPTIE STREET.—Gilbert Paterson, 1865-73; R. Snowdown, 1874-80; Daniel Galbraith, 1881-83; A. F. Ferguson, 1884-88; Robert Rae, 1889-96; Gordon L. M'Lachlan, 1896-1900.

QUEEN STREET.—Thomas Smith, 1801-03; Richard Penman, 1805-14; Udney Anderson, 1815- ; — Ramsay, 18 - ; John Moir, 1840-43; John Gillies, 1848-79; Alexander Milne, 1879-90; James Wylie, 1890-93; J. Miller, 1894-1900; G. K. Cuthbert, 1900.

**Ardrossan.**—Peter Mather, 1838-46; Alexander Cross, 1846-87; J. L. King, 1888-92; J. M. Cowan, 1893-95; John Masterton, 1897.

**Arran.**—Alexander Mackay, 1806-56; John Blacklock, 1860-78; Allan Macdougall, 1878.

**Avonch.** Ross-shire.—Alex. Dewar, 1807-49; John M'Kinven, 1850-58; David W. Philip, 1858-85; George Moir, 1885-88; Thomas Kerr, 1889.

**Avonbridge.**—Robert Anderson, 1851- ; John Reid, 185 - ; — M'Naughton, 1860-63; P. M'Nish, 1863-66; Supplies, 1866-81; William Crombie, 1881-84; R. Rae, 1884-87; M. Richmond, 1887-95; John Heggie, 1896; 1900.

**Ayr.**—[Alexander M'Lean, 1808-35; Robert Lang, 1835- ; H. L. Berry, 1839-40; John Smith, 1842-44; John Hunter, 1845-47; James M'Connachie, 1848- ; Daniel Jackson, 1865-68; W. Metcalfe, 1869-73.]

MORISON CHURCH. — A. H. M'Connachie, 1898.

**[Banff.**—Joseph Gibb, 1809-29; John Hunter, 1833-79; B. J. Barker, 1879-82; J. F. M'Hardy, 1882-84; W. M'Lean, 1884-86.]

**Barrhead.**—Gilbert M'Callum, 1846-52; Alexander Davidson, 1853-60; J. Andrew, 1861-66; John Geddes, 1867-70; A. M'Nair, 1873-78; — Leith, 1879-81; Edward Bruce Kirk, 1883.

**Bathgate.**—Robert Morison, 1812-55; A. C. Gray, 1856-60; A. M. Fairbairn, D.D., 1860-72; A. M. Wilson, 1873-88; Charles Richardson, 1888-92; William Kirk, 1892-1900; C. Nicholson, 1900.

**Beith.**—Stephen Todd, 1862-65; T. G. Salmon, 1865-69; John Whitson, 1870-78; Archibald Bowman, 1879-1900.

**Bellshill.**—Fergus Ferguson, sen., 1843-46; H. Riddell, 1847- ; John Inglis, 18 - ; A. Drummond, 1860-71; R. Snowdown, 1872-74; George Wisely, 1874-78; R. W. Jackson, 1879-85; A. M. Higgins, 1885-87; R. W. R. Trenwith; 1888.

**Blairgowrie.**—Peter Grant, 1807-17; John Lyall, 1824- ; John Tait, 1835-66; J. E. Dobson, 1867- ; John Miller, 1869-78; E. Marshall Tennant, 1879.

**Blantyre.**—William Wyllie, 1878-87; R. Paterson, 1887-98; R. Whiteford, 1898.

**Brechin.**—Alexander Cossar, 1871-75; Peter M'Lish, Evangelist, 1877-79; Alexander Mitchell, 1880.

**Broughty Ferry.**—James Bailey, 1864-70; R. C. Jessop, 1871-72; A. J. Bedells, 1873-75; Edwin Heath, 1876.

**Cambuslang.**—John Paterson, 1803-04; William Craig, 1804-05; Alex. Kerr, 1806-25; David Murdoch, 1829-32; James Geddes, 1833-37; John M'Robert, 1838-46; J. Pullar, 1857-59; Robert Pirrie, 1859-; James Virtue, 1862-66; John Johnston, 1866-70; R. D. Hutchison, 1870-72; T. Brisbane, 1872-95; S. Tucker, 1895-1900.

[**Campbeltown.**—Duncan M'Pherson, 1805-; Daniel M'Keich, 1829-36; David Webster, 1840-42; A. G. Forbes, 1846-; Thomas Lightbody, 1846-; D. Galbraith, 1849-.]

**Carlisle.**—John Hamilton, 1846-50; William Jeffrey, 1853-58; David Drummond, 1858-60; James Howie, 1861-62; James Gunn, 1864-66; Adam Scott, 1867-69; John Miller, 1869-74; John Adam, 1874-86; Gilbert Paterson, 1886.

**Catrine.**—George Anderson, 1849-52; William Anderson, 1852-54; Robert Hunter, 1854-58; John Reid, 1859-60; John Miller, 1860-61; James Foote, 1863-67; David Greenhill, 1869-; W. J. Craig, 1875-84; Robert Russell, 1884-91; James Hamilton, 1894.

**Clydebank.**—Robert M'Queen, 1893-1900; T. M'Kendrick, 1900.

**Coatbridge.**—ALBERT STREET.—John Inglis, 1860-; James Foote, 1867-71; John Inglis, 1871-; R. Goodwillie, 1875-; George Peebles, 1883-; John L. King, 1884; David Hobbs, 1884-95; Maxwell R. Kirkpatrick, 1896.

BUCHANAN ST.—David Beaton, D.D., 1877-81; John Jenkins, 1883-86; W. Rosling, 1886-89; John Blair, 1889.

**Coatdyke.**—KIPPEN ST.—Thomas Whiteside, 1898.

**Coupar-Angus.**—J. Frame, 1850; R. Wallace, 1855-76; J. J. Brown, 1877-81; J. D. Brown, 1882; D. S. M'Lachland, 1884-89; William Tiplady, 1890-91; D. Z. H. Forson, 1892.

**Criefie.**—Davidson Black, 1870-75; James Bell, 1876-82; J. M. Sloan, 1882-83; J. F. M'Hardy, 1884-98; Alexander Robinson, 1899.

[**Cullen.**—C. A. Piper, 1846-54; David Brown, 1854-62; C. H. Murray, 1867-69; John Taylor, 1872-77.]

**Cumnock.**—James Sime, 1840-42; P. W. Grant, 1844-; John M'Auslane, 1853-; Thomas Brisbane, 1866-72; John Murray, 1873-76; F. Lamb, 1877-81; A. N. Scott, 1882-84; W. Matheson, 1884.

**Dalbeattie.**—John Inglis, 1866-72; Thomas D. Hogg, 1872-74; Robert Robertson, 1875-77; John M. Sloan, 1878-80; John Cameron, 1881-92; John Penman, 1892-1900; J. L. Gower, 1900.

**Dalkeith.**—CROFT STREET.—Supplies, 1847-56; — Hamilton, 1856-58; Alexander French, 1858-59; Supplies, 1859-63; William Dunlop, 1863-66; Nisbet Galloway, 1866-68; Supplies, 1868-70; John Morton, 1870-80; T. H. Walker, 1880-83; R. D. Mitchell, 1885-1900.

HIGH STREET.—Alexander Arthur, 1804-29; Edward Napier, 1831-42; A. T. Gowan, 1843-72; A. F. Simpson, 1872-92; W. R. M. M'Aleese, 1894.

**Dalmellington.**—Robert Brown, 1872-75; Robert Steel, 1875-89; D. H. Z. Forson, 1889-92; A. Scoullar, 1898.

**Darvel.**—William Landells, D.D., 184-; John M'Intosh, 1885-97; J. E. Christie, 1898.

[**Denholm.**—Robert Wilson, 1835-42; John Spence, 1844-; John M'Robert, 184-.]

[**Doune.**—George Wight, 1843-47; John Craig, 1847-57; D. B. Mackenzie, 1858.]

**Dreghorn.**—Robert Paterson, 1864-66; Angus M'Phee, 18-; Rich. Goodwillie, 1872-75; George Peebles, 1877-80; J. L. Hill, 1881-82; Thomas M'Robert, 1882.

**Dumbarton.**—James Paterson, 1878-86; James Monie, 1886-92; J. Wilson Crawford, 1892.

**Dumfries.**—IRVING STREET.—Wm. Watson, 1806-09; John Dunn, 1809-20; Thomas Young, 1828-33; Robt. Machray, 1835-42; James Cameron, 1843-47; James Mann, 1847-; Thomas Pullar, 1852-; R. Machray, 1855-69; John Park, 1870-73; H. Campbell, LL.D., 1873-77; F. Binns, 1877-82; W. H. Pulsford, 1883-; W. A. M'Cubbin, 1894-1900.

**Dumfries.**—WATERLOO PLACE.—James Strachan, 1870.

**Duncanston.**—Donald Morrison, 1808-46; Patrick Morrison, 1846-; Peter Whyte, 1851-56; Thomas Brisbane, 1856-66; A. F. Simpson, 1866-68; James M'Connachie, 1869-83; R. H. Smith, 1883-93; L. Williamson, 1893.

**Dundee.**—CASTLE STREET.—Alex. Hannay, 1855-62; David Johnson, 1863-4; George Thompson, 1865-67; F. Clark, 1868-72; J. H. Crawford, 1873-93; J. Vickery, 1894.

LINDSAY STREET.—D. K. Shoebotham, 1834-45; Thomas Reekie, 1846-47; David Cook, 1847-72; John Wallace, 1872-76; William Horne, 1877-82; S. G. Kelly, 1883-84; Alfred Gardner, 1884.

GILFILLAN MEMORIAL CHURCH.—David Macrae, 1879-99; Walter Walsh, 1899.

MORISON CHAPEL.—M. Cameron, 1866-67; P. M'Nish, 1869-77; J. Monie, 1878-85; A. D. Denholm, 1886-93; A. J. Forson, 1893.

PANMURE STREET.—Robert Lang, 1853-72; W. J. Cox, 1872-95; Thomas Johnstone, 1896.

PRINCES STREET.—Andrew Russell, 1840-45; Alexander Hannay, 1846-55; R. H. Smith, 1856-59; Maurice J. Evans, 1859-63; R. H. Irvine, 1863-68; George Campbell, 1869-80; John Park Noble, 1881-90; David Barran, 1891.

RUSSELL CHURCH.—John Masson, 1866-78; Jonathan Roebuck, 1879-92; David Caird, 1892-95; Thomas Templeton, 1895-1900; W. H. Cheson, 1900.

TRINITY CHURCH.—A. M. Wilson, 1848-51; A. C. Rutherford, 1851-56; Hugh Riddell, 1856-60; William Ross, 1860-61; John Miller, 1861-66; John Andrew, 1866-72; William Hamilton, 1872.

WARD CHAPEL CHURCH.—This church was formed by members of three Independent Churches in Dundee: 1. Barrack Street Church, which was formed by members of an Anti-burgher Church in 1769, of which Messrs. A. Scott, Kirkcaldy, and William Maxton, were pastors. 2. West-Port Church, which was formed in 1797 by members of a Relief Church, of which Messrs. Hartly and J. Campbell were pastors. 3. The "Tabernacle"

Church, formed in 1801, of which Mr. William Innes was pastor. In 1810 Dr. David Russell became pastor of Ward Chapel Church, composed of members of those three churches, and was succeeded by Robert Lang, 1849-53; Robert Spence, 1853-70; Charles Short, 1870-92; Dr. K. C. Anderson, 1892.

**Dunfermline.**—BATH ST.—Supplies, 1850-53; R. G. Harper, 1853-54; James Frame, 1855-56; Nisbet Galloway, 1862-68; John Adams, 1869-70; James Foote, 1871.

CANMORE ST.—George Thompson, 1840-46; R. H. Craig, 1847-; A. M'Auslane, D.D., 1852-58; John Hutchison, 1859-65; James Robbie, 1865-81; F. Binns, 1882-89; D. L. Ritchie, 1889-96; Alex. M'Lennan, 1897.

**Dunkeld.**—John Campbell, 1801-04; R. Kinniburgh, 1809-10; John Black, 1814-57.]

**Dunoon.**—J. B. Allan, 1900.

**Edinburgh.**—ALBANY ST.—William Innes, D.D., 18-; George Payne, D.D., 18-; Gilbert Wardlaw, 1823-30; Henry Wilkes, D.D., 1833-36; Alexander Fraser, 18-42; J. R. Campbell, D.D., 1844-; William Pulsford, D.D., 1856-65; James Cranbrook, 1865-67; John Pulsford, D.D., 1867-84; A. J. Basden, colleague, 1881-82; A. B. Morris, 1883.

AUGUSTINE CHURCH.—John Aikman, 1803-34; John Cleghorn, colleague, 1812-34; W. Lindsay Alexander, D.D., 1835-77; Jas. Gregory, 1880-95; A. R. Henderson, 1895.

BRISTOL PLACE.—John Kirk, D.D., 1845-76; John Mackintosh, 1876-84; Robert Craig, D.D., 1885.

BUCCLEUCH STREET.—G. T. M. Inglis, 1860-66; Robert Paterson, 1866-67; William Adamson, D.D., 1868-95; Robert Rae, 1896.

DALRY (Caledonian Rd.).—James Stark, 1872-77; Robert Auchterlonie, 1877.

DALRY (Murieston Crescent).—John Kirk, 1891.

HOPE PARK.—Henry Wight, 1832-43; C. H. Bateman, 1843-46; Henry Wight, 1846-60; W. J. Cox, co-pastor, 1855-60; Edward Price, 1860-; Ninian Wight, 186-72; John Wemyss, 1873.



**Edinburgh.** — KIRK MEMORIAL, Abbey Mount.—John Adam, 1891. MORNINGSIDE. — W. Douglas M'Kenzie, 1889-95; David Caird, 1895-1900.

NEWINGTON, Literary Institute. — Lewis C. Hammond, 1899-1900.

PICARDY PLACE.—John Anderson, 1897-98; John Nicol, 1899.

SYDNEY HALL.—A. Robertson, 1874-95; Supplies, 1895-1900.

**Elgin.**—William Ballantine, 1804-07; Niel M'Niel, 1808-54; John Burke, colleague, 1853-54; Archibald Guthrie, 1854-; James Stark, 1864-72; James Anderson, 1872-78; James S. Swan, 1879-93; John Shields, 1893.

[**Elie.**—Gilbert, 1805-08; George Douglas, 1808-18; Puller, 1818-29; D. B. Mackenzie, 1840-; John Hutchison, 1852-58; David Longwise, 1859-; David Johnston, 186-.]

**Eyemouth.**—R. Finlay, 1864-69; W. Wyllie, 1873-78; R. Jackson, 1879-85; W. Wyllie, 1887-93; T. G. Taylor, 1895-97; C. Nicholson, 1897-1900.

**Falkirk.**—[Robert Caldwell, 1804-13; —Edwards, 1814-; William M'Nab, 1845-; W. Wilson, 1853-; James M'Lean, 1852-67; J. Anderson, 1867-88; J. D. Buchan, 1888-98.]

[TRINITY.—A. C. Rutherford, 1843-; Alex. Duncanson, co-pastor, 18-; George Bell, 1874-77; John Spaven, 1877-79; John Morton, 1879-82; John L. King, 1882-84; R. W. Jackson, 1885-96; Alex. Pollock, 1896.]

[**Falkland.**—James Gordon, 1807-10; —Bain, 1837-38; —Erick, 1838-42; —Smith, 1843-46; George Greig, 1847-.]

**Forfar.**—Mr. Francis Dick and others, 1832-35; William Low, 1836-60; F. S. Johnstone, 1861-66; John Coyle, 1866-68; D. L. M'Corkindale, 1871-90; W. Paterson, 1890.

**Forres.**—John Martin, 1804-34; R. Weir, 1837-43; Nisbet Galloway, 1844-47; John Jefferson, 1848-50; William Bathgate, 1850-57; Robert Hunter, 1858-65; Robert Kerr, 1866-70; John Miller, 1873-90; James Neil, 1890-94; R. L. Hunter, 1895-98; H. Elder, 1899.

**Foula,** Shetland.—Laurence Christie, 1819-; Laurence Fraser, 1849-;

R. Georgeson, 18-; George Morrison, 1880-95; P. S. Brown, 1896.

**Fraserburgh.**—MANSE STREET.—Archibald Duff, 1845-47; —Anderson, 18-; —Denison, 18-; William Hutchison, 18-; James A. Gray, 18-; T. G. Salmon, James Cameron, 187-78; R. Trenwith, 18-; James M. Cown, 18-; Joseph L. King, 18-; Alexander Macaulay, 1897-1900; James Stirling, 1900.

MID STREET.—Udny Anderson, 1803-15; Alexander Begg, 1819-; Archibald Duff, 1841-45; A. Forbes, 1846-; James Robbie, 18-65; John Wemyss, 1866-73; James Hill, 1873-83; James Stirling, 1884; A. J. Parker, 1900.

**Galashiels.**—James B. Robertson, 1844-48; James Howie, 1852-56; Alexander Brown, 1861-76; J. C. Nesbitt, 1877-81; W. F. Adamson, 1883.

**Galston.**—David Drummond, 1842-46; James M'Millan, 1847-49; —M'Phee, 1849-50; James Pearson, 1850-; James M'Conachie, 1851-56; Thomas Suttie, 1861-70; Robert Inglis Gray, 1870-83; Daniel Galbraith, 1883-85; Charles Crossthwaite, 1886-88; Robert Steel, 1889-98; J. D. M'Culloch, 1898.

**Garliestown.** — Thomas Smith, 1803-29; —Wiseman, 1830-32; Thomas Young, 1832-71; John M'Auslane, 1871-77; John Brooke, 1878-79; J. B. Johnstone, 1880-83; Alexander Sutherland, 1884-87; R. M. Cairney, 1887-93; J. S. Thomson, 1893-1900.

**Glasgow.**—[BATH STREET.—S. T. Porter, 1849-1873.]

BETHANY CHURCH.—T. Mathieson, 1871-77; R. Dey, 1878-81; D. E. Irons, 1881.

CALTON, Bain Street.—John S. Hainstock, 1899.

DALMARNOCK ROAD (formerly West Street Church, Calton).—Robert Anderson, 1858-87; John Muir, 1888-91; J. Mathieson Forson, 1892.

DENNISTOWN.—William Arnott, 1878.

DUNDAS STREET.—John Guthrie, D.D., 1848-51; James Morison, D.D.,

1851-84; Alex. Davidson (colleague), 1860-62; Robert Mitchell (colleague), 1864-68; Ebenezer Leal (colleague), 1869-76; George Gladstone (colleague and successor), 1876.

**Glasgow.** — EGLINTON STREET. — Edward Campbell, 1826-36; Peter Mather, 1836-38; David Russell, D.D., 1839-89; Jas. Ross (colleague and successor), 1881.

ELGIN PLACE. — Ralph Wardlaw, 1803-53; S. T. Porter (colleague), 1848-49; Alex. Raleigh, 1855-58; Henry Batchelor, 1859-75; Albert Goodrich, 1876-90; Eynon Davies, 1891-96; Ambrose Shepherd, 1898.

EMMANUEL CHURCH. — James McLean, 1872-82; W. T. Thornton, 1883-85; James Grant, 1885-90; James McLean, 1891-99; James Russell, 1899.

FERGUSON MEMORIAL CHURCH, Springburn. — Alexander Peat, 1890-; Thomas Pearson, 1893-97; Robert Rollo, 1897.

GOVANHILL, Cathcart Road. — Robert Wallace, 1877-88; William Forsyth, 1888.

GREAT HAMILTON STREET. — David Johnstone, 1850-68; John McMunn, 1868-76; J. B. Johnstone, 1876-79; W. H. Walker, 1880-86; John Jenkins, 1886.

GUTHRIE MEMORIAL CHURCH, Moncur Street. — William Halliay, 1877.

HILLHEAD. — Greville Ewing, 1800-39; J. Morell Mackenzie, colleague, 1837-39; Alex. Thomson, 1842-46; Alexander Fraser, 1847-; R. W. Thompson, 1865-71; George Stewart, 1871-79; Fredk. Smith, 1882; Alexander Cowe, 1884-97; H. H. Snell, 1898-99; Thomas Templeton, 1900.

HUTCHESONTOWN, Rutherglen Road. — T. R. Atkinson, 1874-; J. McMunn, 1880-81; H. W. J. Miller, 1881-82; Thomas Havre, 1883-85; G. C. Milne, 1885-93; E. L. Morris, 1893.

MARYHILL. — J. Baxter, 1900.

MONTROSE STREET. — Fergus Ferguson, D.D., 1845-97; Robert Craig, D.D. (colleague), 1864-76; Charles Richardson, 1898.

HOOD MEMORIAL CHURCH, Mullin Street, Bridgeton. — Robert

Simpson, 1844-45; William Bathgate, 1846-47; Nisbet Galloway, 1848-62; Robert Hood, 1862-94; J. A. Lees, 1894-97; A. D. Anderson, 1898.

**Glasgow.** — NELSON STREET. — Samuel Chisholm, 1850-53; John Andrew, 1855-; R. G. Harper, 1857-; Hugh Riddell, 1859-; William Dunlop, 1875.

NEW CITY ROAD. — John Douglas, 1868-96; W. S. Todd, 1897.

NORTH HANOVER STREET (formerly Albion Street) CHURCH. — Thomas Pullar, 1835; George Ingram, 1844; A. G. Forbes, 18-; P. Grenville, 1866-70; W. E. Irons, 1871-72; David Cook, 1872-; Church dissolved, 1878.

OLD SCOTS INDEPENDENT CHURCH, Oswald Street. — This church has been presided over by "Elders," although one of them is called the "Pastor." Of those who successively have held this office no information has been obtained.

[PARKGROVE. — P. Grenville, 1870-79; David Jamieson, 1880.]

PARKHEAD. — David Gardner, 1873-76; John Graham, 1876.

PARTICK. — James Grant, 1891.

POLLOKSHIELDS. — And. Hamilton, 1900.

TRINITY CHURCH. — William Pulsford, D.D., 1865-86; John Hunter, D.D., 1887.

WARDLAW CHURCH, Bellgrove Street. — Gilbert McCallum, 1857-71; Alex. Craib, 1871-81; E. D. Solomon, 1881-85; D. McKinnon, 1886-97; W. N. Challice, 1897.

WATERLOO STREET, Ebenezer Church. — William Scott, 1845-77; John Guthrie, D.D., senior pastor, 1877-78; Robert Hislop, 1877-98; W. F. Riddell, 1899. (In 1877 the Church in Waterloo Street and the Church in West Campbell Street, of which the Rev. John Guthrie, D.D., was pastor, united; and the union was followed by the retirement of the Rev. W. Scott. Dr. Guthrie remained as senior or honorary pastor of the united Church till the following year (1878), when he died.

WHITEINCH. — James Bell, 1897.

[**Gourock.** — J. M. Sloan, 1880-82; J. C. Nesbitt, 1883-.]

**Govan.**—ELDER PARK STREET.—Robert Simpson, 1870-87; Daniel M'Kenzie (colleague and successor), 1876-91; James Edwards, 1892-.

**Govan.**—JAMES'S PLACE.—C. A. Crosthwaite, 1897-98; James C. Neill, 1899.

WHITE STREET.—William Reid, 1869-70; George Gladstone, 1871-76; Alex. Denholm, 1877-79; Robert Paterson, 1880-84; E. J. Boon, 1885.

**Greenock.**—GEORGE SQUARE.—John Hercus, 1806-30; Alexander Lyle, 1832-34; Alexander Campbell, 1836-44; Alexander Raleigh, 1845-48; J. M. Jarvie, 1851-92; W. H. Addicott, 1892.

MEARNS STREET.—T. W. Bowman, D.D., 1883-89; J. C. Neil, 1889-95; R. C. Richardson, 1895.

NELSON STREET.—A. C. Rutherford, 1845-50; John Guthrie, 1851-62; Alexander Davidson, 1862-67; W. Richmond Scott, 1887-91; Robert Mitchell, 1892-93; Andrew Ritchie, 1894.

ST. LAWRENCE STREET.—George Moir, 1871-78; Robert Bell, 1878-97; W. J. Ainslie, 1897.

[**Haddington.**—James Hill, 1804-12; William Ritchie, 1813-29; R. Ferguson, LL.D., 1830-32; Andrew Russell, 1833-40; A. Gosman, 1855-58; William M'Lellan, 1861-67.]

**Hamilton.**—AUCHINGRAMMONT ROAD.—John Wilson, 1807-11; — Alexander, 1822-34; John Moir, 1835-39; John Kirk, 1839-45; John Hart, 1846-50; Patrick Morrison, 1850-53; Thomas Pullar, 1854-58; James Proctor, 1859-60; Adam Dunlop, 1860-65; James Sime, 1865-68; Daniel Jackson, 1868-85; W. S. Thomson, 1885.

PARK ROAD.—J. B. Robertson, 185 - ; — Maconnachie, 18 - ; Alexander Wilson, 18 - ; James Cameron, 18 - ; Daniel Craig, 1871-74; Alexander Denholm, 1875-76; George Bell, 1877.

**Harray and Sandwick, Orkney.**—John Masson, 1835-; David Brown, 1846-54; R. Harvey, 1851-57; D. L. M'Corkindale, 1860-70; W. N. Challice, 1870-75; W. H. Philip, 1876-; David Smith, 1881-1900.

**Hawick.**—[Charles Gray, 1805-; William Munro, 1837-70; W. L. Walker, 1873-76; W. Matheson, 1877.]

**Hawick.**—Archibald Duff, 1848-56; James Proctor, 1857-58; Robert Mitchell, 1860-64; David Hislop, 1864.

**Helensburgh.**— — Sym, 1803-08; — Edwards, 1809-15; — Boag, and supplies, 1815-23; John Arthur, 1824-66; James Troup (colleague), 1858-66; William Milne, 1866-69; James Troup, 1869-97; William Blair, 1898.

**Huntly.**—George Cowie, pastor of Anti-burgher Church, 1771-1800, and of Congregational Church, 1800-05; Supplies, 1808-17; Donald Morrison, 1805-08; John Hill, 1817-48; Robert Troup, 1849-77; John Pillans, 1877-91; Thomas Templeton, 1891-96; W. J. Collier, 1896.

**Innerleithen.**—William Dobson, 1848-67; Archibald Cree, 1868-76; James Grant, 1877-85; Alex. Mann, 1886-91; J. M. Dryerre, 1891-96; T. M'Kendrick, 1896-1900.

**Insch, Aberdeenshire.**—Jn. Graham, 1874-76; James Murray, 1877-78; T. Havre, 1879-84; Jas. Edwards, 1885-92; L. Williamson, 1893.

[**Inverkip** (Auld Kirk).—G. Robertson, 1802-07; Thomas Low, 1808-51.]

[**Inverness.**—James Kennedy, 1825-62; William Milne, 1870-72; — Wright, 1872-75.]

**Inverurie.**—William Brown, 1824-29; Alexander Smith, 1835-42; John Miller, 1843-69; J. B. Johnstone, 1870-76; David Jamieson, 1876-80; J. Petrie Wilson, 1880-84; F. A. Russell, 1885-87; James Wylie, 1887-90; William Rae, 1891-93; J. A. Hardie, 1893; William Muir, 1894.

**Kilmarnock.**—[J. Campbell, D.D., 1827-29; John Hill, 1829-32; — Ward, 1832-37; J. Dickeman, 1838-42; Robert Weir, 1843-; John Campbell, 1855-59; A. W. Lowe, 1860-; J. C. M'Intosh, 1862-.]

CLERK'S LANE.—James Morison, D.D., 1840-51; Davidson Black, 1853-55; William Bathgate, D.D., 1857-60; Robert Hislop, 1864-77; Robert Borland, 1878-80; James Forrest, 1880-90; Alex. Webster, 18 - ; Matthew Scott, 18 - .

- WINTON PLACE.**—William Bathgate, D.D., 1860-79; A. C. Denholm, 1879-86; Alexander M'Nair, 1886.
- Kilsyth.**—John C. Anderson, 1858-59; J. C. Jago, 1865-69; David Gardner, 1869-73; G. Rutherford, 1874-85; J. C. Hodge, 1885-92; M. P. Noble, 1893.
- Kilwinning.**—R. Hunter, 18 - ; J. Salmond, 18 - ; Alexander Wilson, 18 - ; R. Trenwith, J. Russell, 18 - ; R. Rollo, 1894-97; Andrew Kirk, 1898.
- Kirkcaldy.**—WEST END.—Archibald M'Lae, 1800-03; James Mitchell, 1806-08; William Brown, 1808-09; Robert Aitkenhead, 1811-49; James Robbie, 1849-59; D. R. Cowan, 1859-69; George M'Hardy, D.D., 1869.
- PATHHEAD.**—E. J. Boon, 1870-85; Robert Jackson, 1886-91; W. Wylie, 1893.
- Kirkwall.**—John Black, 1806; David Ramsay, 1807- ; George Robertson, 1814-34; Thomas Smith M'Kean, 1838- ; D. Webster, 1842-47; George Smith, 1847-52; James M'Naughton, 1852-59; W. N. Challice, 1868-70; Alexander Smith, 1870-72; Alexander Pirie, 1873-83; J. Hodge, 1883-85; John Blair, 1886-89; Kenneth M'Kenzie, 1890-92; J. W. Chalmers, 1893-94; George Gerrard, 1896.
- [Kirriemuir.**— — Dunbar, 18 - ; — Collins, 18 -24; R. Machray, 1825-29.]
- Lanark.**—John Inglis, 1849- ; — M'Dowall, 18 - ; James Davidson, 1863-72; William Arnott, 1872-77; William Forsyth, 1878-88; J. W. Crawford, 1889-92; J. C. M'Lachlan, 1893-98; D. S. Aitken, 1898.
- Langholm.**—James Cron, 1864-65; James M. Campbell, 1866-73; R. Boreland, 1874-77; W. Richmond Scott, 1878-87; Andrew Ritchie, 1888-94; George M'Kendrick, 1894-1900; R. M'Queen, 1900.
- Larkhall.**—George Wood, 1875-78; Robert Brown, 1878-83; A. M. Higgins, 1883-85; James Rae, 1887.
- Laurencekirk.**—David Moir, 1842-45; A. Stuart Muir, 1846- ; D. Webster, 1846-49; Andrew Noble, 1851-72; D. Smith, 1872-79; J. Tait Scott, 1880-84; W. A. Farquhar, 1884-86; William Muir, 1887-94; W. L. Walker, 1894.
- Leith.**—CONSTITUTION STREET.—William Henry, 1817-22; George D. Cullen, 1822-56; Angus Galbraith, 1857-60; W. J. Cox, 1860-72; George Allen, 1873-87; David Robb, 1888.
- DUKE STREET.**—Ebenezer Kennedy, 1844-51; Supplies, 1851-53; Joseph Boyle, 1853-62; David Hislop, 1862-64; Robert Hunter, 1865-78; Alexander M'Nair, 1879-86; Alexander Davidson, 1887-91; Charles Richardson, 1892-98; Hugh Jenkins, 1898.
- Lerwick.**—George Reid, 1808-45; Neil M'Kechuie, 1838-40; W. L. Brown, 1840- ; R. H. Craig, 1844- ; J. M'Kniven, 1858- ; James Troup, 1865-69; J. E. Dobson, 1870-75; J. M'Munn, 1876-78; W. A. Farquhar, 1878-84; Alexander Yeats, 1884-87; John Anderson, 1888-93; J. L. Gower, 1893-95; H. B. Aldridge, 1896.
- [Letham.**—William Lindsay, 1804-41; John Masson, 1849-54; C. A. Piper, 1854-64; George Moir, 1864-.]
- [Leven.**—John Elder, 1802-34; E. Cornwall, 1835-43; Boyd Roebuck, 1843-48; James Hamilton, 1848-.]
- Linlithgow.**—A. W. Knowles, 1807-49; W. Wilson, 1850-53; D. Webster, 1853-60; A. C. Peacock, 1861-62; James Ross, 1862-64; James Lemon, 1865-67; John Craig, 1867-78; James Rae, 1879-82; John Ure, 1890-91; James Cameron, 1892.
- [Lochee.**—Alex. Thompson, 1803-18; James Dalrymple, 1821-26; Church dissolved, 1829.]
- Macduff.**—G. C. Milne, 1879-85; M. P. Noble, 1886-93; A. E. Garvie, 1893-95; A. Drummond, 1895.
- Melrose.**—Ebenezer Young, 1841-47; William Crombie, 1847-53; W. G. Allan, 1887-95; — Hill, 1895-96; James Groat, 1897-98; J. King, 1898.
- Millseat, Banffshire.**—Joseph Morrison, 1831-56; George Saunders, 1856-80; Alexander Francis, 1880, 89; William Murray, 1890.
- Montrose.**—BAL TIC STREET.—Geo. Cowie, 1801-05; supplies, 1805-08;

- John Black, 1810-14; George Cowie, 1814-24; John Wilson, 1827-28; Alex. Cuthbert 1830-33; J. R. Campbell, 1835-44; Hugh Hercus, 1844-55; Peter Whyte, 1856-72; Sydney Morris, 1873-76; James Ross, 1876-81; W. D. Mackenzie, 1882-89; A. R. Henderson, 1889-95; A. E. Garvie, 1895.
- Montrose.**—JOHN STREET.—A. C. Wood, 18 - ; Davidson Black, 18 - ; Wm. Hutchison, 18 - ; David Hislop, 1858-62; William Halliday, 18 - ; John Whitson, 18 - ; Robert Paterson, 18 - ; John Robertson, 1876-80; John Baxter, 1881-84; J. C. M'Lachlan, 1885-93; Robert Jackson, 1893.
- Motherwell.**—David Greenhill, 18 - 83; W. S. Todd, 1884-97; John Mackintosh, 1897.
- Muirkirk.**—James Munro, 18 - ; J. L. King, 18 - ; Jn. Robertson, 18 - ; T. A. Hill, 1889- ; D. S. Aitken, 1895-98; T. S. Loudon, 1899.
- Musselburgh.**—FISHER ROW.—John Watson, 1806-44; James Mann, 1845- ; William Ingram, 1853-58; David Johnson, 1861-63; Matthew Simpson, 1863-89; J. M'Munn, 18 - ; David Farquharson, 1893.
- TOWN HALL, High Street.—A. D. Anderson, 1888-90; Edward Aston, 1890-91.
- Nairn.**—James Dewar, 1806-43; John Gillies, 1844-47; James Howie, 1847-57; William Ingram, 1858-59; J. B. Johnstone, 1859-70; R. Dey, 1871-78; Charles White, 1878-85; W. J. Thornton, 1885-89; G. C. Martin, 1890-95; F. J. Japp, 1895.
- Newburgh,** Fifeshire.—Archibald Russell, 1847-64; James Cameron, 1864-71; Nisbet Galloway, 1872-77; James Frame, 1779-81; George Wood, 1881-84; Edward Aston, 1884-91; supplies, 1891-95; James Monie, 1895-99; J. R. Ramsay, 1899.
- Newcastleton.**—D. Black, 1850-51; Supplies, 1851-66; R. Steel, 1866-75; — Turnbull, 1876-77; Supplies, 1877-82; J. G. Andrew, 1882-83; George Davis, 1883-86; William Paterson, 1877-90; John Whitson, 1890-91; R. Hunter Craig, 1891-95; Supplies, 1895-99; James W. Gillies, 1899.
- New Deer,** Aberdeenshire. — James Rae, 1879.
- [New Lanark.** — Peter Anderson, 1838-65; George M'Hardy, D.D., 1865-69.]
- New Pitsligo.** — John Johnston, 1862-66; D. J. Gass, 1867-69; Robert Auchterlonie, 1869-74; J. C. Hodge, 1875-83; J. Bayne, 1884-87; R. M'Kinlay, 1891.
- Newport,** Fife. — Thomas Taylor, 1803-06; Thomas Just, 1806-44; Samuel Fairly, 18 - ; Thomas Just, jun., 18 - ; John Tait, 1867-78; Robert Allan, 1878-91; T. W. Hodge, 1891-1900; W. Wood, 1900.
- Oban.** — John Campbell, 1811-54; Charles Whyte, sen., 1855-78; John Blacklock, 1878-79; John M'Neill, 1879-82; James M'Lean, 1882-91; Alex. Mann, 1891-96; W. Rosling, 1896.
- Paisley.**—NEW STREET.—Alexander Wilson, 1846-48; Ebenezer Kennedy, 1851-55; G. T. M. Inglis, 1856-60; William Parke, 1860-65; John Spaven, 1866-70; Alexander Wilson, 1870.
- SCHOOL WYND. — John Young, 1801- ; George Robertson, 1807- ; R. M'Lachlan, 1816-46; Wm. Ross, 1846-54; John Renfrew, 1856-67; A. B. Morris, 1867- ; J. M. Simcock, 1871-80; W. N. Challice, 1881-98; W. J. Dickson, 1898.
- LIBERAL CLUB HALL. — T. C. Metrusty, 1897-1900.
- Perth.**—William Adamson, D.D., 1857-68; Robert Finlay, 1869. In December, 1896, this church and the Congregational Church in Mill Street united. The church in Mill Street was formed in 1798, by a secession from Anti-burgher and Established Churches. Pastors: James Garie, 1798-1801; Robert Little, 1801-06; John Hinners, 1806-07; William Orme, 1807-24; James Robertson, 1826-28; Robert Machray, 1829-34; R. J. Massie, 1836-41; Kerr Johnstone, 1842-47; John Low, 1848-51; W. D. Knowles, 1851-84; W. C. Willoughby, 1885-86; David Caird, 1888-92. In 1851 the church in Canal Street was formed by a secession from the church in Mill Street. The pastors were: John Pillans, 1851-61; Thomas Neave,

- 1861-65; John Wallace, 1865-72; after which the church re-united with the church in Mill Street.
- Peterhead.** — — Scott, 18 - ; Robert Massie, 1839- ; David Cook, 1845-47; Robert Harvey, 1848-56; R. H. Smith, 1859-67; Alexander Legge, 1868-74; W. C. Russell, 1875-81; Alexander Gray, 1882-83; John M'Munn, 1884-88; S. Griffiths, 1889-98; W. A. Stark, 1899.
- Port Errol.** — J. D. Hardie, 1883- ; D. M'Intosh, 1895.
- Port-Glasgow.** — A. D. Anderson, 1881-87; A. Cossar, 1888.
- Portobello.** — James Cameron, 1837-43; Robert Lang, 1844-49; G. D. M'Gregor, 1851-54; George Wight, 1855-57; J. W. Coombs, 1858-63; William Low, 1860-69; John For-dyce, 1870-74; R. Auchterlonie, 1874-77; Edward Walker, 1877-78; James Kennedy, 1878-81; W. H. Davison, 1882-91; James Kelly, 1892.
- Reawick and Sand,** Shetland. — James Stout, 1842-62; L. Fraser, 186 - 75; L. Williamson, 1876-93; M. Sinclair, 1893.
- [Rendall.]** — James Russell, 1835- ; David Bllock, 1838- ; Alexander Smith, 1842-70; L. Williamson, 1870-76; Alex. Whyte, 1878-82.]
- Rhynie,** Aberdeenshire. — — Cruick-shanks, 18 - ; Alexander Nicol, 1843-78; James Cameron, 1878-80; James Edwards, 1881-85; W. Singer, 1885-86; Alexander Yeats, 1887-96; G. C. Smith, 1897.
- Rutherglen.** — John L. King, 1889-98; A. N. Scott, 1899.
- St. Andrews.** — Thomas Paton, 1805-18; William Lothian, 1819-53; John M'Intosh, 1854-62; J. M. Stott, 1864-67; John Currie, 1867-76; R. Troup, 1877-95; A. Sivewright, 1896.
- St. Monans.** — John W. Lockie, 1877.
- Saltcoats.** — — M'Dowell, 1862-68; E. B. Kirk, 1879-83; David Green-hill, 1883.
- Sanquhar.** — George Gladstone, 1865-71; George Bell, 1871-74; George Blair, 1876-77; Oliver Dryer, 1878-83; George Davies, 1886-89; John E. Christie, 1890-98; David W. Gaylor, 1898.
- [Sauchieburn.]** — Jas. M'Rae (pastor of "Berean" Church), 1777-1809; Thomas M'Kinnon, 1811-54.]
- Scalloway,** Shetland. — — Gordon, 1840- ; James Fraser, 1845-48; Nicol Nicolson, 1862-80; J. S. Miller, 1881-82; Alexander Yeats, 1882-84; John Currie, 1885.
- Selkirk.** — CHAPEL STREET. — Present pastor, W. Russell.  
PHILIPPAUGH. — John Nichol, 1856-84; William Robertson, 1884-98; D. C. E. Stevenson, 1898.
- Shapinshay,** Orkney. — T. G. Salmon, 1851-59; William Hutchison, 18 - ; William Craig, 18 - ; W. Tiplady, 18 - ; A. T. Hill, 18 - ; M. Richmond, 18 - 98; J. Heggie, 1900.
- Shotts.** — William Bathgate, 1845-46; — Hutchison, 1847-49; — Mac-onnachie, 1849-51; D. Drummond, 1855-56; — Maconnochie, 1857-61; W. Reid, 1861-66; John Whitson, 1866-71; D. Drummond, 1871-74; A. Cossar, 1875-88; James Neil, 1888-90; R. Russell, 1890-95; John G. M'Garva, 1895.
- Stewarton.** — William Cunningham, 1827-49; Robert Smith (assistant and successor), 1843-72; George Peill, 1872-97; J. Albert Lees, 1897.
- Stirling.** — William Henry, 1807-17; Alexander Marshall, 1825-44; Andw. Russell, 1845-58; J. Ferguson, 1859-64; James Ross, 1864-70; Alex. Nairn, 1871-76; J. Roebuck, 1877-79; William M'Lellan, 1879-84; W. H. Muncaster, 1884-88; Wm. Blair, 1888-97; J. C. M'Lachlan, 1898.
- Stonehouse.** — Peter Smith, 1894.
- [Stuartfield.]** — Jas. Robertson, 1800-30; Alex. Cuthbert, 1835-37; Neil M'Kechie, 1840-52; Angus Galbraith, 1853-57; J. Ferguson, 1857-59; Angus Galbraith, 1860-67; T. Mathieson, 1867-71; W. Robertson, 1872-77; W. Matheson, 1878-84; W. M. Reid, 1885-88; James Provan, 1888- ; W. R. Robinson, 1894.]
- Sullom,** Shetland. — John Nicholson, 1841-45; James Fraser, 1848-84; D. K. Fisher, 1886- ; A. N. Scott, 1891-98; Charles Davidson, 1899.
- Thornhill,** Dumfries. — James Pearson, 1855-59; John M'Ilveen, 1860- ; Alexander Nairn, 1864-67; Inglis Gray, 1867-70; R. D.

- Mitchell, 1871-85; James Hume, 1885-92; James Wallace, 1892.
- Thurso.**—William Ballantine, 1799-1803; James Clarke, 1811-14; — Taylor, 18 - ; Alexander Ewing, 1818-33; George Robertson, 1833-48; James Wishart, 1849- ; D. B. M'Kenzie, 1854-57; James Sime, 1858-65; James Virtue, 1866- ; A. Prentice, 1874-77; W. L. Walker, 1877-81; W. Stevenson, 1881-84; Wesley Kelly, 1885.
- Tillicoultry.**—ANN STREET.—Geo. Anderson, 1851-55; John Andrew, 1855-60; James Strachan, 1861-65; Alexander Nairn, 1866-71; James Davidson, 1872.
- HIGH STREET.—E. D. Solomon, 1873-81; Arthur Smith, 1882-83; W. Conn, 188 - ; L. Macfadyen, 1894.
- Tiree,** Argyllshire.—Archibald Farquharson, 1832-78.
- Uddingston.**—T. W. Bowman, 1878-83; T. H. Walker, 1883.
- Walkerburn,** Peeblesshire.—B. D. Morris, 1888-92; James Johnstone, 1892-93; A. J. Parker, 1894-1900; D. Grigor, 1900.
- Walls,** Shetland.—Alexander Kerr, 1825-36; Peter Paterson, 1837-57; John Craig, 1857-67; Archibald Prentice, 1870-74; L. Fraser, 1875-92; Samuel Bond, 1892-98; Wm. Farries, 1899.
- Westhill,** Aberdeenshire.—John Smith, 1804-35; A. T. Gowan, 1836-43; Alexander Munro, 1843-64; John Geddes, 1864-65; Robert Martin, 1869-71; Nisbet Galloway, 1872-73; D. D. Shotts, 1874- ; — Kyd, 1879-81; George Wisely, 1881-1900.
- Wick.**—SHORE LANE.—John Cleg-horn, 1799-1813; Robert Caldwell, 1813-34; — Wiseman, 1834-41; G. Macfarlane, 1842-44; James Sime, 1846-53; James Innes, 1854-56; John Currie, 1856-67; William M'Lellan, 1867-75; David Leith, 1876-79; Adam Dunlop, 1880-81; Sydney Tucker, 1888-95; Alex. M'Lennan, 1895-97; D. R. Scott, 1897.
- VICTORIA PLACE (Zion Church).—David Drummond, 1843-52; — Marshall, 1853-59; James Strachan, 1860-68; William Hutchison, 1868-73; Gilbert Paterson, 1873-77; Matthew Richmond, 1883-84; Robt. Brown, 1885-92; Arthur M'Connachie, 1896-97; Alex. T. Hill, 1898.
- Wishaw.**—Robert Gray, 18 - ; William Halliday, 18 -76; P. M'Nish, 1877-94; James Adam, 1895.

*Note.*—It was intended to give in the above list the years of settlement and removal of each pastor, but in many cases this has been found impossible, owing to defective church records, and in other cases the correspondence required to supply missing dates would have led to undue delay in the publication of this volume.

## CHAPTER XX.

### STUDENTS OF THE THEOLOGICAL HALLS.

#### CONGREGATIONAL THEOLOGICAL HALL, 1811<sup>1</sup>-96.

Name.	Church.	Date of admission.	Date of ordination.	Remarks. <i>d.</i> means deceased.
Alexander Ewing	Albion Street, Glasgow	1811	1818	Thurso, Halifax, Gosport, <i>d.</i>
John Hill	Kirkliston	1811	1817	Huntly, <i>d.</i>
Robert M'Lachlan	Nile Street, Glasgow	1811	1816	Paisley, <i>d.</i>
John MacLaren	Killin	1811	1817	Joined the Estab. Church
William Newlands	Albion Street, Glasgow	1811	1815	" "
James Fraser	" " "	1811		
Thomas Woodrow	Helensburgh	1815	1819	Carlisle, Canada, <i>d.</i>
Neil M'Kechnie	Greenock	1816	1822	Woodside, Stuartfield, <i>d.</i>
Gilbert Wardlaw, M.A.	Albion Street, Glasgow	1816	1823	Edinburgh, Blackburn, <i>d.</i>
Alexander Begg	Aberdeen	1816	1820	Fraserburgh, <i>d.</i>
Archibald Jack	Albion Street, Glasgow	1816	1820	Whitehaven, N. Shields, <i>d.</i>
William Swan	Thistle St., Edinburgh	1816	1818	Mongolia, Secretary of Congregational Union, <i>d.</i>
James Spence	Huntly	1817	1820	Aberdeen, Cork, Newport (Isle of Wight), <i>d.</i>
George D. Cullen, M.A.	Albion Street, Glasgow	1817	1822	Leith, <i>d.</i>
David B. Mackenzie	" " "	1818	1822	Falkirk, Fleetwood, Doune, Thurso, Elie, <i>d.</i>
J. W. Massie, D.D.		1819	1822	India, Dunfermline, Perth, London, <i>d.</i>
Alexander Nicoll	Edinburgh	1819		
Thomas Winslow	Islington, London	1819		
James Scott		1819		Douglas, Isle of Man, <i>d.</i>
Thomas Wood	Chelsea	1820	1824	Peterhead, Demerara, <i>d.</i>
John Hamilton	Linlithgow	1820		
John Hyndman	Leith	1820		
John Arthur	Innerkip	1820	1824	Helensburgh, <i>d.</i>
Edward Campbell	Island of Isla	1820	1825	Glasgow, <i>d.</i>
Daniel M'Keich	Paisley	1820	1829	Campbeltown, <i>d.</i>
John Hill	Kirriemuir	1821	1825	Alva, Kilmarnock, Stafford, <i>d.</i>
T. Ross	Huntly	1821		India. Left the Ministry, <i>d.</i>
John Smith	Orkney	1821	1825	Canada, <i>d.</i>
Alexander Marshall	Nile Street, Glasgow	1821	1823	Stirling, <i>d.</i>
Eben. Millar	Cambridge	1821		London, Rotterdam, Africa. Joined the F.C.

<sup>1</sup> For an account of the Theological Classes prior to 1811, see p. 100.



Name.	Church.	Date of admission.	Date of ordination.	Remarks. <i>d.</i> means deceased.
Robert Machray	Aberdeen	1822	1825	Kirriemuir, Perth, Walthamstow, Dumfries, <i>d.</i>
Wm. John Robertson	Falkirk	1822	1825	
Malcolm M'Lean	Tiree	1822	1825	Aberfeldy, <i>d.</i>
Archibald M'Ewan	Islay	1822	1827	Rothsay, <i>d.</i>
John Lyall		1822	1824	Blairgowrie, <i>d.</i>
John Greig	Nile Street, Glasgow	1825		<i>d.</i>
William Doull	Thurso	1825		
Thomas Young	Ayr	1825	1830	Garliestown, <i>d.</i>
James Haddow	Nile Street	1825		
John Urquhart	Perth	1825		Died while a student.
John M'Robert	George Street, Glasgow	1825	1828	Ellon, Cambuslang, Denholm, <i>d.</i>
Alexander Cuthbert	Dundee	1826		Montrose, Airdrie. Joined U.P. Church, <i>d.</i>
John Wiseman	George Street, Glasgow	1826		Wick, Arundel. Joined F.C.
W. Legge	Aberdeen	1826	1831	Reading, <i>d.</i>
James Drummond	Dundee	1826		London, Quebec, <i>d.</i>
William Harris	Nile Street, Glasgow	1826		Quilon, India, <i>d.</i>
R. Ferguson, D.D., LL.D.		1826	1830	Haddington, Stratford, Ryde, <i>d.</i>
John M'Laren	Aberfeldy	1827	1836	Aberfeldy, <i>d.</i>
William Lowe	Wick	1828	1831	Banchory, Forfar, Portobello, <i>d.</i>
Thomas Maxwell	Dumfries	1828		
Edward Napier	Montrose	1828	1831	Dalkeith, <i>d.</i>
Henry Wilkes, D.D.	Montreal, Canada	1828	1832	Edinburgh, Montreal, <i>d.</i>
Richard Penman	College St., Edinburgh	1828	1832	Arbroath, Beres, Aberdeen, Chester-le-Street, <i>d.</i>
Archibald Farquharson	Cavers	1829	1835	Tiree, <i>d.</i>
Andrew Russell	Linlithgow	1830	1833	Haddington, Dundee, Stirling, Bradford, <i>d.</i>
Alex. M'Naughton	Nile Street, Glasgow	1830		Glasgow
James Russell	Coleraine	1830	1837	Rendall, Nagercoil, <i>d.</i>
John Robertson	George Street, Aberdeen	1830		Prof. of Eng. Lit., London.
Robert Wilson	Belfast	1830		Denholm, Cockermouth, Charlesworth, <i>d.</i>
Alexander Fraser, M.A.	Nile Street, Glasgow	1830	1834	Alloa, Blackburn, <i>d.</i>
William Christie	Banff	1830		
G. G. Cunningham	George Street, Glasgow	1830		Chorley
J. Murker, M.A.	Crichie	1831	1833	Banff, <i>d.</i>
A. T. Gowan, D.D., Prof.	Whitehaven	1831	1836	Blackhills, Dalkeith, <i>d.</i>
Robert Lang, M.A.	George Street, Glasgow	1831	1836	Ayr, Chorley, Portobello, Dundee
John Mackie	Crichie	1831		Banff, <i>d.</i>
Alexander Campbell	Glasgow	1831	1836	Greenock, <i>d.</i>
John Moir	Perth	1831	1835	Arbroath, Hamilton. Joined F.C., <i>d.</i>
C. Rattray	L.M.S. student	1831	1834	Demerara, <i>d.</i>
James Cameron	George Street, Glasgow	1832	1837	Dumfries, Portobello, Colchester, Hopton, <i>d.</i>
J. R. Campbell, D.D.	" " "	1833	1835	Montrose, Edinburgh, Bradford, <i>d.</i>
D. Blellock	" " "	1834		Rendall, Boro'fer, <i>d.</i>
W. Lawson Brown, M.A.	Anstruther	1834	1840	Lerwick, Bolton, Lytham, <i>d.</i>
Adam Gordon		1834		Linlithgow. Joined U.P. Church, <i>d.</i>
T. S. M'Kean	Garliestown	1834	1838	Kirkwall, Tahita. Martyred
R. Weir		1834	1840	Forres, Kilmarnock, <i>d.</i>

Name.	Church.	Date of admission.	Date of ordination.	Remarks. <i>d.</i> means deceased.
Alexander Munro	Knockando	1834	1837	Banchory, Blackhills. Joined E.U., <i>d.</i>
J. S. Wardlaw, D.D.	George Street, Glasgow	1834	1841	India; Professor, <i>d.</i>
John Kennedy, D.D.	Albany St., Edinburgh	1834	1836	Aberdeen, London
Alexander Fraser	Nile Street, Glasgow	1835	1837	Edinburgh, Glasgow, Melbourne, <i>d.</i>
David Webster	Sauchieburn	1835	1840	Campbeltown, Kirkwall, Linlithgow, <i>d.</i>
Jas. Kennedy, M.A.	Albany St., Edinburgh	1835	1838	L.M.S., Benares, Portobello
J. Elrick	Nile Street, Glasgow	1835	1840	Falkirk, London, Sudbury, Dudley, <i>d.</i>
J. Kirk, D.D.	Stirling	1835	1839	Hamilton. Joined E.U., <i>d.</i>
R. Massie	George Street, Glasgow	1835		Peterhead, <i>d.</i>
J. B. Laing	Frederick St., Aberdeen	1835	1839	Woodside. Joined E.U., <i>d.</i>
Archibald Duff, D.D.	Sherbrooke, Canada	1836	1841	Fraserburgh, Liverpool, Hawick, Cowansville, Brome, <i>d.</i>
J. Mann	George Street, Glasgow	1836	1840	Alexandria, Falkirk, Dumfries, Rirkenhead, <i>d.</i>
T. Just, jun.	Newport-on-Tay	1836	1841	Newport, Charmouth, <i>d.</i>
Alex. Gordon, LL.D.	Rhynie	1836	1841	Londonderry, Walsall, Leyton, <i>d.</i>
John Spence	George Street, Glasgow	1836		Denholm. Left ministry.
J. M'Farlane	Nile Street, Glasgow	1836		Died while a student.
D. Russell, D.D.	Ward Church, Dundee	1837	1839	Eglinton Street, Glasgow, <i>d.</i>
G. S. Ingram	Montrose	1837	1842	Alloa, Hanover St., Glasgow, Richmond, <i>d.</i>
R. Simpson	George Street, Glasgow	1837	1841	Glasgow, <i>d.</i>
David Connel	Nile Street, Glasgow	1837		Canada
W. Reid	Stirling	1837		Joined the F.C.
John Smith	Duncanstone	1837	1841	Ayr; Editor, <i>d.</i>
Ker Johnston	Greenock	1837		Perth. Joined the Baptist
D. M'Eachran	Islay	1837		Died while a student
Daniel Fraser, D.D.	Nile Street, Glasgow	1838	1843	Airedale College
W. M'Nab	George Street, Glasgow	1838		Falkirk, America
W. C. Stallybrass	L.M.S. student	1838		Brixton
D. G. Watt, M.A.	" " Irvine	1838	1840	India, Northwich, Maidstone, London, <i>d.</i>
W. Glen	" "	1838		India, <i>d.</i>
W. Letham	" "	1838		Died while a student
James Sime	Albion Street, Glasgow	1838	1840	Airdrie, Cumnock, Wick, Fraserburgh, Thurso, <i>d.</i>
J. Miller		1838	1842	Inverurie, Blairgowrie, <i>d.</i>
T. Reekie	L.M.S. student	1838		Dundee, Alexandria, Eng.
Hugh Smith	Kilmarnock	1838		Brechin, Glasgow, <i>d.</i>
N. Galloway	Blackburn	1839	1844	Forres. Joined the E.U., <i>d.</i>
T. Lightbody	Nile Street, Glasgow	1839		Campbeltown, Canada, <i>d.</i>
Lewis Fullarton	Ardrossan	1839		
Hugh Hercus	Greenock	1839	1844	Montrose, Woolwich, <i>d.</i>
P. W. Grant	Perth	1839	1844	Cumnock. Joined Baptists
W. Inglis	L.M.S. student	1839		South Africa
John Hunter	Alloa	1839		Ayr, America
D. M'Lachlan	Montrose	1840		Barrister
William Bathgate, D.D.	Denholm	1840	1844	Forres, Kilmarnock. Joined the E.U., <i>d.</i>
A. Gillies	Kilsyth	1839	1844	Arbroath, <i>d.</i>
T. Lessel		1840	1843	Calcutta, <i>d.</i>
William Eyval	Huntly	1840		Joined F.C.
R. Caldwell, D.D.		1840		Madras. Entered the Ch. of Engl., became Bishop, <i>d.</i>

Name.	Church.	Date of admission.	Date of ordination.	Remarks. <i>d.</i> means deceased.
A. Duncanson	Brown Street, Glasgow	1840		Falkirk. Joined E.U.
J. Stronach		1840	1842	Singapore, China, <i>d.</i>
W. P. Lyon		1840	1842	India, Tunbridge Wells, <i>d.</i>
James M'Farlane	Leven	1840	1842	Wick, Whitehaven, Windsor, Holmfirth, <i>d.</i>
James Findland	George Street, Glasgow	1840		Died while a student
G. G. Geikie		1840		Canada
Eb. Kennedy	Argyle Sq., Edinburgh	1840	1844	Leith. Joined the E.U., <i>d.</i>
Eb. Young	Denholm	1840	1842	Annan, <i>d.</i>
A. S. Muir	Paisley	1840	1845	Laurencekirk, America, Joined the F.C., <i>d.</i>
G. Greig	George Street, Glasgow	1840	1845	Falkland, <i>d.</i>
Alex. Hannay, D.D.	Dumfries	1841	1846	Dundee, London: Secy. of Cong. Union of England and Wales, <i>d.</i>
Alex. C. Wood	Roxburgh Place, Edinburgh	1841	1843	Montrose, Peterhead, Hames. Joined E.U., <i>d.</i>
James Robertson	Roxburgh Place, Edinburgh	1841	1843	Alloa, Galashiels. Sec. Yorkshire Cong. Union.
James Howie	Leith	1841		Nairn, Australia
J. V. S. Taylor	L.M.S. student	1841		India
G. M'Callum	Campbeltown	1841	1846	Dewsbury. Joined E.U., <i>d.</i>
T. Wood		1841		Morpeth
W. Ross	Nairn	1841	1846	Paisley, <i>d.</i>
J. Samson	Alexandria	1841	1845	Sheerness. Joined E.U.
David Cook	St. Andrews	1842	1845	Peterhead, Dundee, Glasgow. Joined U.P. Ch., <i>d.</i>
J. Shedlock	Reading	1842	1847	Merton, Boulogne, London
J. Carruthers	Greenock	1842		America
James M. Russell	George St., Glasgow	1842		Died while a student
A. Denholm	Airdrie	1842		
David Scott	Falkland	1842		
A. Walker	Alloa	1842		
D. Ferguson	Hamilton	1843		
F. Ferguson, M.A., D.D.	"	1843	1845	Joined E.U. Glasgow, Montrose St., <i>d.</i>
W. Dobson		1844	1848	Innerleithen, <i>d.</i>
J. Menzies	Dunfermline	1844		Airdrie
John Low	Blackhills	1844	1847	Perth
C. Whyte	Oban	1844	1847	Appin, Oban, <i>d.</i>
E. Harvey	George St., Aberdeen	1845	1848	Peterhead, Harry, <i>d.</i>
J. F. Glass		1846	1850	Islesworth, Sunningdale, <i>d.</i>
James Robbie	Forfar	1846	1849	Kirkcaldy, Fraserburgh, Dunfermline. Professor, <i>d.</i>
D. Galbraith	Islay	1846	1849	Campbeltown. Joined F.C.
W. Wilson	Nairn	1846	1849	Linlithgow, Falkirk, Australia
P. Whyte	George St., Glasgow	1847	1850	Duncanston, Montrose, Sheffield
Angus Galbraith	Campbeltown	1848	1852	Stuartfield (twice), Leith, Whitehaven, Brighouse
J. Maconochie	George St., Aberdeen	1846	1851	Ayr
J. Pillans	Annan	1847	1851	Perth, Camberwell, Huntly, <i>d.</i>
Andrew Noble		1848	1852	Laurencekirk, <i>d.</i>
Alexander Sime	Blackfriars St., Aber'dn	1848		
W. Ingram	Argyle Sq., Edinburgh	1848	1853	Nairn, Musselburgh
G. D. M'Gregor	Montrose	1848	1853	Portobello, Farnworth, London, <i>d.</i>

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D. Torrance	Paisley	1848		Died while a student
G. S. Morrison	Duncanstone	1848		Berwick, Australia, <i>d.</i>
Alex. M'Auslane, D.D.	Perth	1849	1852	Dunfermline, London, <i>d.</i>
J. Thomson	Annan	1849	1853	Aberdeen, Lightcliffe, <i>d.</i>
A. Gillespie	George St., Glasgow	1849		
J. M'Naughton	Nicholson St., Glasgow	1850	1853	Kirkwall, <i>d.</i>
J. Hutchison	George St., Glasgow	1850	1852	Elie, Dunfermline, Ashton-under-Lyne, <i>d.</i>
A. Guthrie	Coleraine	1850	1854	Elgin, Retford, Moorgreen.
J. C. M'Intosh	Millseat	1850	1854	St. Andrews, Kilmarnock, South Africa, <i>d.</i>
John M'Auslane	Perth	1850	1854	Cumnock, Stretford, Garliestown, <i>d.</i>
John Currie	Portobello	1852	1856	Wick, St. Andrews, Demerara, Scalloway
A. Gosman, Prof.	George St., Glasgow	1852	1855	Haddington, Melbourne
A. Williamson, LL.D.	Linlithgow	1852	1854	China. Joined U.P. Ch., <i>d.</i>
J. Sinclair	Argyle Sq., Edinburgh	1852		Leven. Became journalist.
J. Innes	Huntly	1852	1854	Wick, Pontefract, Wibsey, <i>d.</i>
George Saunders	Peterhead	1853	1856	Millseat, Woodside, <i>d.</i>
R. H. Smith, M.A.	Rhynie	1853	1855	Dundee, Peterhead, Carlisle, Duncanstone
J. Campbell	George St., Glasgow	1853	1855	Kilmarnock, <i>d.</i>
W. J. Cox, D.D.	Annan	1853	1855	Edinburgh, Leith, Dundee
T. Brisbane	Nicholson St., Glasgow	1853	1856	Duncanstone, Cumnock, Cambuslang
John A. Anderson	Rhynie	1854	1858	Kilsyth, <i>d.</i>
J. R. Ferguson	George St., Glasgow	1854	1858	Stirling, Adelaide
D. H. Philip	Portsoy	1853	1858	Avoch, <i>d.</i>
W. Nicholson, Ph.D., M.A.	Leith	1854	1859	Amble, St. Petersburg [Cong. Union, <i>d.</i>
J. Douglas	Portobello	1855	1859	Alexandria, Glasgow, Sec.
D. M'Corkindale	Richmond, Edinburgh	1856	1859	Harray, Forfar
J. Blacklock	Stuartfield	1856	1860	Sannox, Oban. Joined F.C., <i>d.</i>
F. S. Johnstone	Edinburgh	1856	1861	Forfar, Merthyr, Wolverhampton. Joined Eng. Pres. Ch., <i>d.</i>
Jas. Ross	Elgin	1857	1862	Linlithgow, Stirling, Calcutta, Montrose, Glasgow
T. Neave	Ward Chapel, Dundee	1857	1862	Perth, Beamister, Dorchester, Invercargill, N.Z.
P. Barr	N. Hanover St., Glas.	1857	1864	Truro (S. Australia), <i>d.</i>
A. H. Lowe	Edinburgh	1857	1861	Kilmarnock, Preston
W. M'Lellan	N. Hanover St., Glas.	1857	1862	Haddington, Wick, Salford, Stirling. Joined F.C.
D. Johnstone	" "	1857	1861	Musselburgh, Dundee, <i>d.</i>
W. Goldie	Elgin	1858	1862	Airdrie, Grantham, <i>d.</i>
Hugh Elder	Dunfermline	1858	1868	Salem, Rochester, Farmington, U.S.A., Forres
R. H. Irvine	Musselburgh	1858	1862	Dundee, Sheffield
J. Whitton	Castle Street, Dundee	1859	1875	Summit (Rochdale), Wigan
Matthew Simpson	Leith	1859	1863	Musselburgh, <i>d.</i>
J. Stott, M.A.	Edinburgh	1860	1864	St. Andrews, Blackburn, <i>d.</i>
H. Williamson	L.M.S. Student	1860	1863	Jamaica, <i>d.</i>
James Stark, D.D.	North Hanover Street, Glasgow	1860	1864	Elgin, Edinburgh, Aberdeen

Name.	Church.	Date of admission.	Date of ordination.	Remarks. <i>d.</i> means deceased.
J. Lemon	George St., Aberdeen	1860	1864	Linlithgow, Belper, Jersey, Leicester. Joined Eng. Pres. Church, Felton
John Philip	Albion St., Aberdeen	1860		<i>d.</i>
J. Williamson	L.M.S. Student	1860	1863	Killed in China
A. F. Simpson, M.A., Prof.	Fraserburgh	1861	1866	Duncaunstone, St. Petersburg, Dalkeith; Prof.
George Moir	Ward, Dundee	1859	1865	Letham
James Sime	Thurso	1861	1865	Hamilton. Left ministry
J. Johnston	Stirling	1861	1862	New Pitsligo, Cambuslang, London
James Anderson	St. Andrews	1861	1865	Canton, Elgin, London. Entered Establishment.
W. Dower	Dee Street, Aberdeen	1861	1865	<i>d.</i>
D. Duncan, LL.D.	Millseat	1861		South Africa, Port Elizabeth
G. M'Hardy, M.A., D.D.	Lindsay St., Dundee	1862	1865	Madras Education Depart.
J. Wallace	North Hanover Street, Glasgow	1863	1866	New Lanark, Kirkcaldy
James Philip	Montrose	1863		Perth, Dundee, <i>d.</i>
W. Milne	Inverurie	1863	1866	Died while a student
J. E. Dobson	Innerleithen	1864	1867	Helensburgh, Inverness, <i>d.</i>
W. Whyte	Augustine, Edinburgh	1864	1866	Lerwick, Blairgowrie, Gainsborough. Joined U.P. Ch.
Alexander Legge	Banff	1865		Madras, <i>d.</i>
J. Wemyss, M.A.	Albany St., Edinburgh	1863	1866	Peterhead, Preston. Entered Establishment
D. Gass	Annan	1865	1866	Fraserburgh, Edinburgh
William Horne	Dunfermline	1866	1877	New Pitsligo, Bruton
John Fordyce, M.A., D.D.	Stuartfield	1866	1870	Dundee. Entered Established Church, <i>d.</i>
James Barton Bell	Augustine, Edinburgh	1866	1870	Portobello, Grimsby, Belfast, Sydney
George Campbell	Wardlaw, Glasgow	1867	1869	Aberfeldy, Aberdeen, Ulverston
D. E. Irons, M.A., B.D.	Perth and Augustine, Edinburgh	1867	1871	Dundee, Sydney
R. Auchterlonie	Eglington St., Glasgow	1867	1869	Glasgow, Ripon, Glasgow
John Park	Hamilton	1867	1870	New Pitsligo, Portobello, Edinburgh
Archibald Prentice	Ewing Place, Glasgow	1867	1870	Dumfries, Stroud, Wands- worth
James Russell	Falkirk	1867		Walls, Thurso. Parish Min., New Craighall
William Dargie, M.A.	Belmont Ch., Aberdeen	1867	1872	Died while a student
Robert Dey	Inverurie	1867	1871	Alexandria, Lowick, E.C. of Scotland, <i>d.</i>
A. B. Roebuck	Eglington St., Glasgow	1868		Nairn, Glasgow, Sydney
Robert Hutchison	Lindsay St., Dundee	1868	1870	Died while a student.
James Edwards, M.A., B.D.	Belmont, Aberdeen	1868	1872	Cambuslang. Joined E.C.
John Murray	Portsoy	1869		Hamburg, Rhynie, Insch, Govan
John M' Rae Simcock	Perth	1869	1871	Joined Baptists
John Wright	Dumfries	1870	1873	Paisley, Canada
George Mackie	Eglington St., Glasgow	1870		Inverness. Left ministry, <i>d.</i>
Wm. D. Dey, M.A., B.D.	Belmont, Aberdeen	1870	1875	Joined Establishment, <i>d.</i>
Alexander Thomson	Fraserburgh	1870	1877	Newcastle. Entered E.C.
				Br. Guiana, Assam, <i>d.</i>

Name.	Church.	Date of admission.	Date of ordination.	Remarks. <i>d.</i> means deceased.
Robert Allan	Albany St., Edinburgh	1871	1875	Tockleholes, Newpor, Marple
James Buchan, M.A.	Fraserburgh	1871	1874	Airdrie, Sydney, N.S.W.
W. Metcalf, D.D.	Belmont, Aberdeen	1871		Ayr. Joined E.C.
Andrew M. Ellis	Annan	1871	1875	Teacher
James Bell				Crieff, Aberdeen, Hull, Glasgow
William Lowe Walker	Richmond Pl., Edin.	1872	1873	Haddington, Thurso, Haw- ick, Glasgow, Laurence- kirk
Alexander I. Pirie	Albion St., Aberdeen	1872	1873	Kirkwall. Joined U.P. Ch.
David Beaton, D.D.	" "	1872	1876	Coatbridge, Chicago
John S. Miller	Airdrie	1872	1876	Scalloway, Oldham
Alex. Whyte	Montrose	1873	1878	Rendall. Joined F.C.
William Matheson	Albion Ch., Aberdeen	1873	1878	Stuartfield, Cumnock
Charles Whyte, M.A.	N. City Road, Glasgow	1873	1878	Nairn, Newcastle, N.S.W.
Jonathan Roebuck	Eglinton St., Glasgow	1873	1876	Stirling, Dundee, Bristol
John P. Tulloch	Ewing Place, Glasgow	1873		Teacher, Shetland
E. M. Tennant	Albany St., Edinburgh	1874	1876	Alexandria, Blairgowrie
William Hill Philip	Dalry, Edinburgh	1875	1877	Harray. Joined F.C.
William Anderson	Albion St., Aberdeen	1875	1880	Imlay City, Michigan
William A. Farquhar	" "	1875	1878	Lerwick, Laurencekirk, <i>d.</i>
Thomas D. Anderson, M.A., D.Sc.	Augustine, Edinburgh	1876		Left ministry
James Ray, M.A.	Paisley	1876	1880	Joined Establishment
Alexander Gray	East End, Greenock	1876	1882	Peterhead. Joined F.C.
Donald Swanson	Leith	1876		Left ministry
Alexander Francis	Dalry, Edinburgh	1876	1880	Millseat, St. Petersburg
A. R. Milne, M.A.	Inverurie	1877	1879	Arbroath, Wellington, <i>d.</i>
John Petrie Wilson	Trinity, Glasgow	1877	1880	Inverurie, Blackburn
W. Hope Davison, M.A.	" "	1877	1882	Glasgow, Portobello. Sec. Congl. Union
John Park Noble	East Ch., Greenock	1877	1881	Dundee, Bradford. Joined Pres. Church of Eng.
Andrew Noble Scott	Montrose	1877	1882	Cumnock, Edinburgh, Sullom, Rutherglen
John D. Hardie, M.A.	Hope Park, Edinburgh	1878	1883	Port-Errol, Inverurie. Left ministry.
James F. McHardy	St. Andrews	1879	1881	Banff, Crieff. Joined F.C.
William M. Reid	Augustine, Edinburgh	1879	1884	Stuartfield. Joined F.C.
William D. Mackenzie, M.A., D.D., Prof.	Portobello	1880	1882	Montrose, Morningside, Chicago
William Cran, B.D.	Rhynie and Belmont, Aberdeen	1880		Tutor, Wesleyan Seminary, Antigua
Alexander Sutherland	Hope Park, Edinburgh	1880	1884	Garliestown, Katoomba
David K. Fisher	Montrose	1880	1885	Sullom, Port Chalmers. Joined Presbyterians.
W. H. Muncaster, B.D.	Albany St., Edinburgh	1881	1882	Aberfeldy, Stirling, Bec- cles, West Bromwich
William J. Thornton	" "	1881	1883	Overnewton, Nairn, <i>d.</i>
John Blair	Dunfermline	1881	1886	Kirkwall, Coatbridge
Robert W. Hay	Albany St., Edinburgh	1881		Joined Baptists
R. M. Cairney	Elgin Place, Glasgow	1881	1887	Garliestown, Aberdeen
W. F. Singer	Albion St., Aberdeen	1881	1885	Rhynie, <i>d.</i>
Matthew P. Noble	Dalry, Edinburgh	1881	1886	Macduff, Kilsyth
Donald M. Kinnon	" "	1882	1886	Glasgow. Joined E.C.
Alexander Mann	Avoch	1882	1886	Innerleithen, Oban, Airdrie
A. R. Henderson, M.A.	Millseat	1882	1888	Greenock, Montrose, Edin- burgh

Name.	Church.	Date of admission.	Date of ordination.	Remarks. <i>d.</i> means deceased.
William Murray Thos. Templeton, M.A.	Laurencekirk Albany St., Edinburgh	1883 1883	1890 1887	Millseat New Pitsligo, Huntly, Dundee
David Caird	Belmont St., Aberdeen	1885	1888	Perth, Dundee, Edinburgh
A. H. Cullen	Springhill College	1885	1887	Gloucester, Manchester
William Blair	Elgin Place, Glasgow	1885	1889	Stirling, Helensburgh
Charles Brown, M.A.	"	1885	1893	Dundee, Perth. W.A., <i>d.</i>
George M'Kellar, M.D., C.M., D.P.H.	Hope Park, Edinburgh	1885		Joined Medical Profession.
R. C. Hutton	Albany St., Edinburgh	1885	1888	Rothbury, Australia, <i>d.</i>
J. K. Rodie	Hope Park, Edinburgh	1885		Preacher, <i>d.</i>
James Wylie	Eglinton St., Glasgow	1886	1888	Inverurie, Arbroath, Belfast
Thomas Kerr	Augustine, Edinburgh	1887	1889	Avoch
William Rae	Walkerburn	1887	1890	Inverurie, <i>d.</i>
James Provan	Eglinton St., Glasgow	1887	1888	Stuartfield, Lowell, U.S.A.
James Johnston	Airdrie	1887	1892	Walkerburn
M. F. M. Peterson, M.A.	Reawick	1887	1893	Bowdon, Leicester, Nottingham
Robert M'Kinlay, M.A.	Stirling	1888	1891	New Pitsligo
Magnus Sinclair	Sandwick	1888	1893	Reawick
David Farquharson	Elgin Place, Glasgow	1888	1893	Musselburgh
Adam Drummond	Cumnock	1889	1891	Port-Errol, Macduff
David J. Graham	Coatbridge	1891	1893	Aberfeldy
J. Shaw Brown	Elgin Place, Glasgow	1891	1894	Glasgow
F. J. Japp	Montrose	1890	1895	Aberdeen, Nairn
Alex. M'Lennan, M.A.	Avoch	1890	1895	Wick, Dunfermline
H. Jenkins, M.A.	Gt. Hamilton St., Glasgow	1890	1896	Edinburgh, Leith
Alex. Sivewright, M.A.	Huntly	1892	1896	Dunfermline, St. Andrews
H. E. Wareham	Augustine	1892		
G. R. Turner	Lewisham, S.E.	1892		
J. J. Macnair	Elgin Place, Glasgow	1894	1898	Jammulamadugu
Wm. J. Collier, M.A.	Lerwick	1892	1896	Glasgow, Huntly
J. D. M'Culloch	Wardlaw, Glasgow	1892	1898	Glasgow, Galston
A. Kirk, B.A.	Straide	1892	1898	Duncanstone, Kilwinning
D. M'Intosh	Trinity, Edinburgh	1893	1895	Port-Errol
J. B. Allan, M.A., B.D.	Dunfermline	1892	1897	Aberdeen
E. H. Lewis	Morningside	1893		Bellary, S. India
P. S. Brown	Harray	1894	1898	Foula

## EVANGELICAL UNION THEOLOGICAL HALL, 1843-96.

Robert Hunter	Galashiels	1843	1846	Catrine, Kilwinning, Forres, Leith
Alexander M. Wilson	Kilmarnock	1843	1846	Paisley, Dundee, Airdrie, Carlisle, Bathgate, <i>d.</i>
Henry Melville	Falkirk	1843	1848	Vermont, U.S.A., Toronto, <i>d.</i>
James M'Millan	Kilmarnock	1843	1849	Galston, <i>d.</i> 1849
William Landells, D.D.		1843		Joined Baptists
George Young	Melrose	1843		Wigton, Cumberland, Anan. Joined Independents
David Drummond	Methodist, Kilmarnock	1843	1846	Airdrie, Bellshill, Shotts, <i>d.</i>
James Guthrie	Kilmarnock	1843		
Alexander Forsyth		1844		Health failed, and left ministry

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Fergus Ferguson, M.A., D.D.	Hamilton	1844	1845	Glasgow
David Ferguson		1844		Returned to business
Gilbert M'Callum		1844	1848	Falkirk, Dewsbury, <i>d.</i>
Alexander C. Wood		1844		Montrose, England
James Robertson		1844		Galashiels, Hamilton, etc., <i>d.</i>
William Garvie	Avonbridge	1844		Schoolmaster, <i>d.</i>
John Hunter	Kelso	1844		Died while a student
Hugh Templeton	Dunfermline	1844	1849	Bonnyrigg
William M'Whirter	Kilmarnock	1844		Went into business
James Harvie	"	1845	1848	Galashiels, America, <i>d.</i>
John Hamilton	Preston	1845		Became editor of <i>Aylesbury News</i> .
Hugh Riddell	Ireland	1845	1847	Bellshill, Dundee, Glasgow, <i>d.</i>
Alexander Cross		1845	1846	Ardrossan, <i>d.</i>
James Frame	Hamilton	1845	1848	Hoxham, London, Newburgh, Selkirk, <i>d.</i>
James Marshall	Dunfermline	1845		
Alexander Davidson	Kirkoswald	1845	1849	Fraserburgh, Barrhead, Glasgow, Greenock, Leith, <i>d.</i>
Robert Traill		1845		
Ebenezer Syme		1845		
Henry Anderson		1845		
John Aitken		1845		
Alexander Dewar	Crathie	1845		
William Bremner		1845		
John Hart		1845	1846	Hamilton
Robert Menzies		1845		
George Alexander Syme		1845		
John Inglis	Alexandria	1845	1849	Lanark, Bellshill, Coatbridge, Dalbeattie
Duncan M'Kenzie		1845		
David Syme		1845		
James Cochrane		1846		
William Taylor, D.D., Prof.	Kilmarnock	1846	1849	Kendal, Windermere, Edinburgh
William Hudspith		1846		
Robert Anderson		1846	1850	Shotts, Glasgow, <i>d.</i>
John Turnbull		1846		
William Laing	Edinburgh	1846		
William Crombie	Skene	1846	1850	Melrose, <i>d.</i>
George Wisely	Skene	1846	1850	Strathmiglo, Bellshill, Westhills
John Traill	Montrose	1846	1849	Jedburgh, <i>d.</i>
Matthew Macfie	Greenock	1846		
James Lang		1846		
Edward Reed		1846		Died same year
John Pattison		1846		
George Anderson	Kelso	1847		America, <i>d.</i>
William Hutchison	Alexandria	1847	1851	Jedburgh, <i>d.</i>
George D. Crombie		1847		
Alexander Somerville	Lesmahagow	1847		
James Shaw Lang	Dumbarton	1847		
George Smith Lang	Dumbarton	1847		
Thomas Orr		1847	1851	Windsor, <i>d.</i>
Joseph Boyle	Aberdeen	1847	1851	Ayr, Leith, London
Samuel Chisholm	Dalkeith	1847		Glasgow, Huddersfield



Name.	Church.	Date of admission.	Date of ordination.	Remarks. <i>d.</i> means deceased.
Robert Steel	Saltcoats	1847	1851	Dalry, Dalmellington, Galston
William Clark		1847		
Thomas Elder	West Calder	1847		
Thomas Cockburn		1847		
Henry A. Mitchell	Leslie	1847		
William Paton	Galston	1847	1851	Wednesbury, England
James Maconachie	Aberdeen	1848	1851	Galston, Lanark, Hamilton, Dumfries, <i>d.</i>
Andrew B. Munroe	Aberdeen	1848		
John Kirkland	Kilmarnock	1848		
William Maxton	Cupar-Fife	1848		
Robert Wallace	Old Deer	1849	1852	Cupar-Angus, Glasgow, <i>d.</i>
Edwin Palmer	London	1849		
William Anderson	Skene	1849		
John Andrew	Ochiltree	1849	1853	Barrhead, Tillicoultry, Dundee. Joined Catholic Apostolic Church
John Y. Aitchison	Greenlaw	1849		Joined Baptists
William Robertson	Dundee	1850		
William Finlay Main	Edinburgh	1850		Left owing to failing health
John Whitson	Roslin	1850	1854	Montrose, Carlisle, Shotts, Beith, Anstruther
James Christie	Strathaven	1850		M.D., Glasgow, <i>d.</i>
Archibald Gray	Cambusnethan Par.	1850		Joined Baptists, London
James Pearson	Haydon Bridge Par.	1850		
John Cameron	Glasgow	1851		
Wm. Banks M'William	London	1851		Altrincham, etc.
William M'Owan	Comrie	1851		<i>d.</i>
Archibald Bleloch	Clackmannan Par.	1851		<i>d.</i>
James Gordon	Milnathort	1851		<i>d.</i>
Robert George Harper	Belfast	1851		Glasgow, etc.
George T. M. Inglis	Traquair	1852	1856	Edinburgh
George Cron	Thornhill	1852	1856	Belfast, <i>d.</i>
James Allan	Lochwinnoch	1852		
Robert J. Gray	Wishaw	1853	1857	Wishaw, Thornhill, Galston, <i>d.</i>
James Wilson	Dollar	1853		
James Virtue	Polwarth	1853		Joined C.U.
Alexander French	Glasgow	1853		Dalkeith, etc., <i>d.</i>
Robert Mitchell	Dumbarton	1853	1857	Hawick, Glasgow, Manchester, Greenock, <i>d.</i>
George Smith	Kilmarnock	1853		
Robert D. Mitchell	Fife	1854	1858	Ayr, Thornhill, Dalkeith
David Hislop, B.A.	Glasgow	1855	1858	Montrose, Leith, Hawick
Hugh Stewart	Irvine		1858	Anstruther. Joined Catholic Apostolic Church
William Adamson, D.D.	New Galloway	1855		Perth, Edinburgh, Windermere
William M'Illven	Catrine	1855		Died when a student
James M'Lellan	Closeburn	1855		Died when a student
John A. Fraser	Berbiee	1856		
Alexander Soutar	Cupar-Angus	1856		
Thomas Lovekin	Cork	1856		
Thomas Suttie	Dunshalt	1856	1860	Galston, ret. to business
Alexander Brown	Ayr	1857	1861	Galashiels, Aberdeen
William Ross	Lossiemouth	1857	1861	Dundee, <i>d.</i>
William F. Edmond	Leith	1857		Died when a student
A. M. Fairbairn, M.A., D.D., LL.D.	Edinburgh	1857	1861	Bathgate, Aberdeen, Principal Mansfield College

Name.	Church.	Date of admission.	Date of ordination.	Remarks. <i>d.</i> means deceased.
James Strachan	Leith	1857	1861	Auchterarder, Tillicoultry, <i>d.</i>
John Miller	Rutherglen	1857		Dundee, Carluke, Forres, <i>d.</i>
William Park	Liverpool	1857	1861	Paisley, Windermere, Croydon
William Thornton	Staveley	1858		
John Peill	"	1858	1862	Wick, England
John Anderson	Glassford	1858		Joined C.U.
John M'Naughton	Carnwath	1858		
William Dunlop	Kilmarnock	1859	1863	Dalkeith, Edinburgh, Glasgow
James Cron	Durrisdeer	1859	1864	Langholm, <i>d.</i>
Thomas Robinson	Blennerhasset	1859		
William Halliday	Polwarth	1859	1862	Wishaw, Glasgow
James Foote	Muckhart	1859	1863	Catrine, Coatbridge, Dunfermline
George Peill	Staveley	1859	1863	Jedburgh, Stewarton, <i>d.</i>
Daniel Jackson	"	1859	1863	Joined C.U. Ayr, Hamilton, Australia
Robert Hood	Newmilns	1859	1862	Glasgow, <i>d.</i>
David B. Morris	Auchterarder	1860		Hong-Kong. Joined Ch. of England
James Davidson	Aberdeen	1860	1863	Lanark, Tillicoultry
John Dunlop	Galston	1860		Dumfries, Sec. of Jewish Evangelising Society
Robert Martin	Edinburgh	1861		Editor, <i>d.</i>
Robert Paterson	Rutherglen	1861	1864	Dreghorn, Edinburgh, Montrose, Belfast, Govan, Blantyre
George Gladstone	Edinburgh	1861	1864	Sanquhar, Govan, Glasgow. Secretary E.U.
Alexander Nairn	Glasgow	1861	1864	Thornhill, Tillicoultry, Stirling, Whitehaven
John Geddes	Bathgate	1861	1865	Barrhead, <i>d.</i>
Robert Finlay	Galashiels	1861	1864	Eyemouth, Perth
William M'Cammon	Kilmarnock	1861		<i>d.</i>
Alexander Stewart, M.D., LL.D.	Coupar-Angus	1861	1864	Aberdeen
James Gunn	Wick	1861	1865	Carluke, St. Neots, etc.
Gilbert Paterson	Glasgow	1861	1865	Wick, Arbroath, Carluke
Hugh Lawson, M.A.	Edinburgh	1861	1865	Ryton, Newcastle, Bury, <i>d.</i>
Robert Hislop	Stane Shotts	1861	1864	Kilmarnock, Glasgow
James Gray	Glasgow			
Alexander Wilson	Cavers Parish	1861	1865	Hamilton, Kilwinning, Paisley
John Spaven	Musselburgh	1862	1866	Paisley, Windermere, Falkirk, <i>d.</i>
Lachlan T. M'Lean	Tarbert	1862		Joined Ch. of Scotland
William M'Kay	Airdrie	1862		Do. Do.
Angus M'Phee	Glasgow	1862		Pieton, N.S., etc.
James M. Campbell	Strathblane	1862	1866	Langholm, America
Archibald Cree	Saltcoats	1862	1866	Joined C.U. Innerleithen, England
John Cameron	Kilmarnock	1862	1865	Dundee, Hamilton, Fraserburgh, Rhynie, Dalbeattie, Linlithgow
James Irving	Annan	1862	1866	Tunbridge, London
Robert Brown	Irvine	1862		<i>d.</i>
Arthur Massey	Glasgow	1862		

Name.	Church.	Date of admission.	Date of ordination.	Remarks. <i>d.</i> means deceased.
Robert Craig, M.A., D.D.	Kilmarnock	1862	1866	Glasgow, Manchester, Edinburgh
Alexander Gray	Glasgow	1862		Settle, etc.
William Williamson	Thornhill	1863		
James Kirk	Edinburgh	1863	1867	Belfast. <i>d.</i>
Andrew B. Morris	Dunning Parish	1863		
Alexander M'Phee	Glasgow	1863		
James Wiseman	New Byth	1863		<i>d.</i>
Peter M'Nish	Saltcoats	1863	1867	Avonbridge, Dundee, Wishaw, <i>d.</i>
William Thornbeck	Kendal	1863		Barrow, etc.
James C. Bathgate, M.A.	Galashiels	1863		Retired from ministry
William Reid	Kelso	1863		Brechin. Joined Catholic Apostolic
David Drummond	Galston	1863		Stane, Bellshill, etc., <i>d.</i>
Neil Carmichael	Glasgow	1864		M.D., Glasgow
James A. Gray	Slamannan	1864		Joined Free Church
James Howie	Galashiels	1865		M.D., Liverpool, <i>d.</i>
Thomas G. Salmon	Shapinsay	1865		Teacher
James Muir	Stevenston	1865		Joined E.C.
Thomas Hogarth	Caverton Mill	1865		Joined Catholic Apostolic Church
Robert Martin	Mornington	1865	1869	Westhill, <i>d.</i>
John Adam, M.A.	Echt	1865	1869	Dunfermline, Glasgow, Carlisle, Edinburgh
John Morton	Carmunnock	1865	1869	Dalkeith, Falkirk, Canada
David Greenhill	Edinburgh	1865	1869	Catrine, Motherwell, Salt- coats
Archibald Goldie	Anstruther	1865		
James Hamilton	Edinburgh	1866	1870	Retired from ministry
Adam Scott	,,	1866	1870	Ayr, Carlisle, Airdrie, Lan- aster, Sale, Southport
Robert Wallace	Kilmarnock	1866		Died when a student
Ebenezer C. Leal	Forres	1866	1870	Glasgow. Joined Catholic Apostolic Church
Robert Brown	Edinburgh	1867	1871	Dalmellington, Jedburgh, Larkhall, Rutherglen, Wick
George Bell, M.A.	Galashiels	1868	1871	Sanquhar, Falkirk, Hamil- ton
William Hamilton, M.A.	Kilmarnock	1868	1871	Dundee
William Wyllie, M.A.	,,	1868	1872	Eyemouth, Blantyre, Kirk- caldy
Alexander Denholm	Edinburgh	1868	1871	Belfast, Hamilton, Govan, Kilmarnock, Dundee
Alexander Cossar	,,	1868	1871	Brechin, Shotts, Port- Glasgow
James Paterson	Carmyle	1868	1872	Anstruther, Dumbarton, Kendal, Newcastle
James Monie	Denny	1868	1871	Friockheim, Airdrie, Dun- dee, Dumbarton, New- burgh
William Arnott	Dunfermline	1868	1872	Lanark, Glasgow
Matthew Dick	Kilsyth	1868	1872	Australia, <i>d.</i>
Daniel Craig	Saltcoats	1868	1872	Hamilton, <i>d.</i>
Robert Snowdown	Alloa	1868	1872	Bellshill, Arbroath, Lon- don, <i>d.</i>
Thomas D. Hogg	Galashiels	1868	1872	Dalbeattie, <i>d.</i>

Name.	Church.	Date of admission.	Date of ordination.	Remarks. <i>d.</i> means deceased.
James R. Henderson	Glasgow	1869		Died while a student
John M'Illdowie	Perth	1869	1873	Ayr, Bristol, <i>d.</i>
Alexander M'Nair, M.A.	Tillicoultry	1869	1873	Barrhead, Leith, Kilmarnock
E. J. E. Boon	Wemyss	1869	1870	Kirkcaldy, Govan
Robert Borland	Stonehouse	1870	1874	Langholm, Kilmarnock. Joined E.C.
Richard Goodwillie	Strathmiglo	1870		Stonehouse, Coatbridge. Joined E.C.
William Paterson	Carmyle	1871		Bristol, Newcastleton, London, Forfar
John Williamson	Sanquhar	1872		Joined E.C.
James S. Brown	Edinburgh	1872	1876	Coupar-Angus, <i>d.</i>
W. F. Adamson, M.A.	Glasgow	1872	1876	Ayr, Galashiels
Robert Bell	Langholm	1872		Died while a student
George Blair	Dalkeith	1873	1876	Sanquhar. Joined E.C.
George Peebles	Edinburgh	1873	1876	Dreghorn, Coatbridge, America
Alexander Stewart, M.A., B.D.	Glasgow	1873	1876	Ayr. Joined U.P. Church
John Sloan	Dalmellington	1873	1876	Kilmarnock, Dalbeattie, Crieff. Join. Unitarians
John Mackintosh	Forres	1873	1876	Edinburgh, Darvel, Motherwell
William F. Bridge	Glasgow	1874		Died while a student
Archibald Bowman	Dunfermline	1874	1879	Beith, <i>d.</i>
R. W. Jackson	Galashiels	1874	1878	Bellshill, Falkirk. Joined E.C.
William Tiplady, L.R.C.P.E.	Gainford	1874	1878	Shapinsay. Joined Medical profession
Thomas Stott	Kirkeconnel	1874		Died while a student
John Kirk	Edinburgh	1873	1875	Edinburgh
Thomas N. Bowman, Ph.D.	Gainford	1874	1878	Uddingston, Greenock, Liverpool
William R. Scott	Kilmarnock	1875	1879	Langholm, Greenock. Joined E.C.
Oliver Dryer	Edinburgh	1875	1879	Sanquhar, Airdrie. Joined U.P. Church
John D. Brown	Anstruther	1875	1879	Selkirk, <i>d.</i>
Alexander Baxter	Glasgow	1875		Retired from ministry
Hugh Smith	Kilmarnock	1875	1879	<i>d.</i>
James Rae	Sanquhar	1875	1879	Linlithgow, Avonbridge, Larkhall
Alexander Mitchell	Bellshill	1875	1879	Brechin
William Forsyth	Airdrie	1875	1879	Lanark, Glasgow
Robert Jackson	Belfast	1875	1879	Eyemouth, Kirkcaldy, Montrose.
Edward B. Kirk	Edinburgh	1876	1880	Saltcoats, Barrhead
Robert J. Kyd	Glasgow	1876	1880	Airdrie, Westhills. Joined E.C.
Alfred Bowman	Gainford	1877	1885	Darlington
Archibald Lawson	Airdrie	1877		Died while a student
James Forrest, M.A.	Falkirk	1877	1881	Kilmarnock. Joined Uni- tarians
Alexander D. Anderson	,,	1877	1881	Port-Glasgow, Mussel- burgh, Preston, Glasgow
George Maxwell	Wishaw	1877	1881	Belfast. Joined E.C.
John King, M.A.	,,	1877	1881	Muirkirk, Falkirk, Coat- bridge, Rutherglen, Mel- rose

Name.	Church.	Date of admission.	Date of ordination.	Remarks. <i>d.</i> means deceased.
James Russell	Glasgow	1878	1882	Kilwinning, Anstruther
John Baxter	Greenock	1878	1882	Retired from ministry
Thomas H. Walker	Glasgow	1878	1882	Dalkeith, Uddingston
Matthew Richmond	Kilwinning	1878	1882	Wick, Broxburn, Avonbridge Shapinsay. Joined F.C.
Peter A. Andrew	Edinburgh	1878	1882	Newcastleton. Joined Established Church
Alexander L. Allan	Kilmarnock	1879	1883	Nagercoil, South India
Thomas M'Robert, M.A.	Glasgow	1879	1882	Dreghorn
David S. M'Lachlan	"	1879	1883	Coupar-Angus. Joined Free Church
John Robertson	Denny	1879	1883	Muirkirk, <i>d.</i>
Alexander M. Higgins	Glasgow	1879	1883	Larkhall, Bellshill, America
William S. Todd	Dunfermline	1880	1884	Motherwell, Glasgow
Robert Russell	Govan	1880	1884	Catrine, Shotts, Natal
John C. Neil, M.A., B.D.	Coatbridge	1881	1885	Rutherglen, Greenock, Hoylake
David Hobbs, M.A.	Aberdeen	1881	1884	Coatbridge, Journalism
James C. M'Lachlan, M.A.	Glasgow	1881	1885	Montrose, Lanark, Stirling
James Hume	Leith	1881	1885	Thornhill, Carlisle
Alexander Hill	Govan	1882	1886	Glasgow, Muirkirk. Shap- insay, Melrose, Wick
Robert Rae	Glasgow	1883	1887	Arbroath, Edinburgh
William G. Allan, M.A., B.D.	Edinburgh	1883	1887	Melrose, Stockport
John Muir	"	1883	1887	Glasgow, Edinburgh. Join. U.P.
Andrew Ritchie, M.A.	"	1884	1888	Langholm, Greenock
John Crawford	Eyemouth	1884	1888	Lanark, Dumbarton
David Z. H. Forson	Glasgow	1884	1888	Dalmellington, Coupar- Angus
John E. Christie	"	1884	1888	Sanquhar, Darvel
Joseph L. King	Wishaw	1884	1888	Ardrrossan, Fraserburgh. Joined Free Church
Charles Richardson, M.A.	"	1884	1888	Bathgate, Leith, Glasgow
James Neil	Coatbridge	1884	1888	Shotts, Forres, Manchester
A. F. Ferguson	Bucleuch, Edinburgh	1884	1888	Arbroath, Queensland
John M. Forson	Dundas St., Glasgow	1885	1889	Cummock, Glasgow
James Mitchell	" "	1885	1889	Broxburn. Joined Free Church
W. S. Angus	Govan	1885	1889	Selkirk, Blackburn
James M. Cowan	Muslin St., Glasgow	1886	1889	Ardrrossan, So. Africa, <i>d.</i>
William J. Ainslie, M.A.	Bucleuch, Edinburgh	1886	1890	Belfast, Greenock
J. Morison Gladstone, M.A.	Dundas St., Glasgow	1887	1890	Joined Scot. Episc. Ch.
John Penman	Motherwell	1888	1892	Dalbeattie
Wm. Kirk, M.A.	Tillicoultry	1888	1892	Bathgate
James Wallace	Montrose St., Glasgow	1888	1892	Thornhill
James W. Gillies	Paisley	1888	1892	Quilon, India, Newcastleton
Alexander Pollock, M.A.	"	1888	1892	Selkirk, Falkirk
John M. Ure	Dennistoun, Glasgow	1888	1892	Linlithgow, Cuddapah, India
A. J. Forson	Dundas St., Glasgow	1889	1893	Dundee
Robert Hunter	Paisley	1889	1894	Forres, England
Thomas G. Taylor, M.A.	Bucleuch, Edinburgh	1889	1893	Eyemouth, Kendal

Name.	Church.	Date of admission.	Date of ordination.	Remarks. <i>d.</i> means deceased.
Robert M'Queen	Buccleuch, Edinburgh	1889	1893	Clydebank
David Aitken	Hamilton	1890	1894	Muirkirk, Lanark
James Hamilton	"	1890	1894	Catrine
John A. Lees	Galashiels	1890	1894	Glasgow, Stewarton
George M'Kendrick	Wishaw	1890	1894	Langholm. L.M.S.
Gordon L. M'Lachlan	Montrose St., Glasgow	1890	1894	Arbroath, America
Alexander Peart	Montrose	1890	1893	Springburn, Wyndberg, So. Africa
Robert Rollo	Dreghorn	1890	1894	Kilwinning, Springburn
Winning Russell	Muslin St., Glasgow	1890	1894	Selkirk
John Heggie	"	1894	1896	"
James Adam	Moncur St., Glasgow	1891	1895	Wishaw
John G. M'Garva	Dundas St., Glasgow	1891	1895	Shotts
R. C. Richardson	Wishaw	1891	1895	Greenock
John Twaddell	Hamilton	1891	"	"
Maxwell R. Kirkpatrick	Dalbeattie	1892	1896	Coatbridge
John Masterton	Buccleuch, Edinburgh	1892	1896	Ardrossan
Arthur M'Connachie	Paisley	1892	1896	Wick, Ayr
Thomas M'Kendrick	Wishaw	1892	1896	Innerleithen

## THE UNITED HALLS, 1896-1900.

Wm. Moncrieff, M.A.	Perth	* 1892	1898	Bowdon
Robert Aslinhurst	Dalry, Edinburgh	* 1895	1897	Belfast
J. I. Martin	Govan	* 1896	1898	Aberdeen, Belfast
G. M'E. M'Dougall	Oban	* 1892	1899	Maryport
J. M. Dower	Belmont, Aberdeen	* 1896	1900	S. Africa
Donald Grigor	Avoch	* 1897	1900	Walkerburn
G. G. M'Arthur	George Sq., Greenock	* 1897	"	Preacher
Andrew Scouller	Shotts	† 1893	1898	Dalmellington
D. W. Gaylor	Hawick	† 1894	1898	Sanquhar
Robert Howieson	Tillicoultry	† 1894	1898	Hankey, S. Africa
James D. Liddell	Stirling	† 1894	1898	Ch'as Yang, Mongolia
R. D. E. Stevenson	Dundas St., Glasgow	† 1894	1898	Selkirk
F. L. London	Motherwell	† 1895	1899	Muirkirk
John Murphy, M.A., B.D.	Lanark	† 1895	"	Preacher
John R. Ramsey	Shotts	† 1895	1899	Newburgh
Robert Whiteford	Stewarton	† 1894	1898	Blantyre
Charles Robertson	Wishaw	† 1895	1898	Wu Chang, China
A. B. Halliday	Moncur Street, Glasgow	1896	"	Preacher
James Cossar	Port-Glasgow	1896	"	Died while a student
M. C. Roberts	Ardrossan	1896	"	On Roll in 1900
Arthur Shand	Belmont, Aberdeen	1898	"	"
Robert Steel	Alnwick	1896	"	"
J. Brown	Moncur St., Glasgow	1898	"	"
J. Safely	Glasgow	1898	"	"
P. J. Green	Belmont St., Aberdeen	1898	"	"
W. Orr	Dundas St., Glasgow	1898	"	"
J. M. Wright	Uddingston	1898	"	"
R. Steen	Motherwell	1898	"	"
G. Scanlon	Dreghorn	1898	"	"
W. Watson	Dreghorn	1898	"	"
W. Terrett	Dalry, Edinburgh	1899	"	"

\*Commenced studies in C.U. Theological Hall.

† Commenced studies in E.U. Theological Hall.

# SUMMARY.

	STUDENTS					TOTALS.	
	Who became Ministers in Scotland.			Who have not been Ministers in Scotland.			
	C.U. Hall.	E.U. Hall.	United Hall.	C.U. Hall.	E.U. Hall.		United Hall.
Ministers in Independent Churches in Scotland only,	98	103	7	—	—	—	208
Removed to England, - - - - -	63	33	—	15	8	2	121
Ireland, - - - - -	1	3	1	1	2	1	9
Colonies, etc., - - - - -	31	11	—	6	4	1	53
Foreign Mission Fields, - - - - -	4	3	—	23	1	3	34
Joined Evangelical Union, - - - - -	4	—	—	6	—	—	10
Congregational Union, - - - - -	—	2	—	—	3	—	5
Baptists, - - - - -	2	—	—	2	3	—	7
U.P. Church, - - - - -	3	3	—	2	—	—	8
Free Church, - - - - -	8	3	—	4	1	—	16
Established Church, - - - - -	8	10	—	3	3	—	24
Church of England, - - - - -	—	—	—	1	—	—	1
Catholic Apostolic Church, - - - - -	—	4	—	—	1	—	5
Scotch Episcopal Church, - - - - -	—	—	—	—	1	—	1
Unitarians, - - - - -	—	2	—	—	1	—	2
Left the Ministry, - - - - -	—	13	—	12	5	—	36
Died while Students, - - - - -	6	—	—	10	11	1	22
Preachers, - - - - -	—	—	—	—	—	3	3
Cannot be traced, - - - - -	—	—	—	16	59	—	75
On Roll of United Theological Hall in 1900, - - - - -	—	—	—	—	—	12	12
TOTALS, - - - - -	228	190	8	101	102	23	652
		426				226	

In addition to the 652 Students of the Theological Halls in Scotland, many have gone from Congregational Churches in Scotland to Theological Colleges in England. Over 40 young men have also gone from these Churches to the Foreign Mission field who have not been students in the Scotch Halls, and they have to be added to the 34 students of these Halls who have become Missionaries, making a total of at least 74 Missionaries from the Scottish Congregational Churches.

## APPENDIX.

### A.

WHILE it is interesting to note the fact of the religious movement in Scotland that took place in the later years of last century as, to a large extent, the outcome of the quickened intellectual and religious life that was then manifested, it is still more interesting to note that it was chiefly owing, in the providence of God, to the labours of a few earnest and active Christian men that this movement resulted in the formation of the great majority of the Congregational churches in Scotland. As the names of these men have been frequently mentioned, it may be well to give a few biographical notes of each of them.

Robert Haldane, at the time when his interest in spiritual things was awakened, was a landed proprietor living on his estate at Airthrey, near Stirling. He had been a captain in the Royal Navy, but had retired in 1783. During the following ten years his time was spent on his estate, and in the occupations of a country gentleman. Describing his life up to this time he said, "As to religion, I contented myself with that general profession which is so common and so worthless, and that form of godliness which completely denies its power. I endeavoured to be decent, and what is called moral, but was ignorant of my lost estate by nature, as well as the strictness, purity, and extent of the Divine law. While I spoke of a Saviour, I was little acquainted with His character, the value of His sufferings and death, the need I stood in of the atoning efficacy of His pardoning blood, or of the imputation of His perfect obedience and meritorious righteousness, and the sanctifying influences of the Eternal Spirit to apply His salvation to my soul." Among the men whose society Mr. Haldane enjoyed at the time of his residence at Airthrey were Dr. Campbell of Kippen, Mr. Somerville, and Mr. Innes, one of the ministers of the Established Church in Stirling, and Mr. Sheriff of St. Ninians. Much of their conversation was about the French Revolution, and the somewhat radical ideas of social and political reform which it had stirred in the minds of thought-



ful men at the time. But there was mingled with this conversation many references to higher themes, and they talked much of the bearing of passing events upon religion and religious life. The result was that Mr. Haldane's interest in religion increased, and he began to study Christianity in all its bearings, with the desire to arrive at some settled convictions on a subject which had become to him of highest importance. Gradually the light broke in upon his mind, and there followed a complete surrender of his heart and life to Christ as his Saviour. Mr. Haldane related in later years that, although he traced his turning to God to the instructions of his mother, and never had been without convictions from the time he was nine years old, and although he did not attribute his conversion to any other human agency, yet that, if he were to point out the individual from whom he had derived most spiritual light at the beginning of his career, he would mention a journeyman mason, of the name of Klam, or Clam, of Menstrie, during a walk which the two had through the woods of Airthrey. Through the conversation of this good man he saw the Gospel to be indeed glad tidings, and in 1795 he began to live the life of a fully persuaded and earnest Christian man. He died in 1842.

James Alexander Haldane was also connected with the naval service, from which he retired in 1795. He had lost his mother while he was in infancy. About a year before his retirement, while on his ship, the "Melville Castle," at Gosport, and having much time on his hands, he began to think he would pay a little more attention to the Bible than he had given. The result was that the more he read it the more worthy it appeared of God; and after examining the evidences by which Christianity is supported, he became fully persuaded of its truth. Speaking of this time he said, "However dark my mind still was, I have no doubt but that God began a work of grace on my living soul on board the 'Melville Castle.' His voice was indeed still and small, but I would not despise the day of small things, nor undervalue the least of His gracious dealings towards me. There is no doubt that I had sinned against more light than many of my companions who have been cut off in their iniquities, and that I might justly have been made a monument of His wrath." Mr. Haldane died in 1851.

"Between the brothers there was much similarity in point of talent and disposition, but there were also strong shades of difference. Both were bold, ardent, and energetic. In the younger there was greater quickness of perception and readiness of utterance, whilst in the elder there was greater depth and originality of character as well as a larger infusion of habitual caution. In both there was a deep spring of genuine benevolence; but in the younger brother it was more apparent, and his affectionate

friendship was, in its generosity and disregard of self, in his earlier years, prone to overleap the strict bounds of prudence. This had often been remarked by their earlier associates, and whilst both were daring James was more ready to carry his object by a sudden dash, while Robert was more wary and thoughtful. Yet such are the contradictions that meet us in the analysis of character, that it sometimes happened in the course of their lives that Robert Haldane seemed to act upon impulse, when James hesitated and considered. This was in a measure the case with the scheme for a foreign mission, which Mr. R. Haldane adopted before his younger brother had yet made up his mind as to any plan of active usefulness."

John Aikman, a native of Borrowstonness, went out in early life to Jamaica, where he had an uncle prosperously settled in business. This business, with all his property, he bequeathed to Mr. Aikman, who, having determined to establish a circulating library, returned to this country for the purpose of purchasing books. "He saw in a catalogue the title of '*Cardiphonia, or Utterances of the Heart,*' and supposing it to be a novel, he purchased and commenced reading it. The book, however, proved very different from what he had expected, and became the means of awakening him to deep concern for his soul. He returned to Jamaica, but he could no longer enjoy the kind of society, or endure the desecration of the Sabbath, which at that time he found there. He therefore resigned his business into the hands of a partner, and returned home with the determination of devoting himself to the cause of Christ. He was fully prepared to enter into the reviving spirit of the times, taking part in the very first efforts for introducing the Gospel into places destitute of it. He died as pastor of the church in North College Street, Edinburgh, in 1834.

John Campbell had enjoyed the benefit of a good education in the High School of Edinburgh, but afterwards engaged in trade, and had a large ironmonger's shop in the Grassmarket. "He was in Edinburgh the living model of a city-missionary, a district visitor, a Scripture reader, a tract distributor, and a Sabbath school originator long before Christians had learned to unite themselves together in societies to promote these objects. His warehouse was the only repository in Edinburgh for religious tracts and periodicals, and became a sort of house of call, or point of reunion, for all who took an interest in the kingdom of Christ." After having joined in earnest co-operation with the Haldanes, Mr. Aikman, and others, in inaugurating the good work described in these pages, he became a preacher, author, minister, and missionary-traveller in the unexplored interior of Africa. He died in 1840.

The Rev. George Cowie, who was the minister of the Congre-

gational church in Montrose, colleague of Mr. Aikman in Edinburgh for some years, and one of the tutors of the theological classes supported by Mr. Haldane, was one of those who took a leading part in the various movements connected with the formation of churches in the early part of this century, although his name was not so prominent as that of many others. He was one of the earliest advocates and defenders of "lay preaching," and in the pages of the *Missionary Magazine* wrote many papers the value of which was recognised by the brothers Haldane and others as greatly aiding the good work in which they were actively engaged. As a theological tutor he had great influence on the young men who afterwards became the first pastors of the churches, and was held by them in high respect for his wise counsel, devoted zeal, and self-denying labours for the churches. He had been regularly educated for the ministry, and was "licensed" by the presbytery of Brechin about the year 1789. For some years he officiated as English teacher in the Montrose Academy and as assistant to the parish minister of Dun, in the neighbourhood of Montrose. But, although he had good prospects of a comfortable settlement in connection with the Established Church, he resigned his position about 1796, owing to his dissatisfaction with the manner in which affairs were conducted in that body, and especially to his dislike to subscription to its doctrinal formulæ, which, he said, "terrified" him, and owing also to his growing conviction that a simpler and more Scriptural church-life was preferable to that which he found in connection with the Establishment or the various non-established churches. For some time he remained unsettled and out of connection with any of the churches, until in 1797 he heard Messrs. Haldane and Aikman preach in Montrose, when he said, "These men appear to combine purity of doctrine and discipline, with zeal to preach the Gospel to all men. This will do. I will go with them, for I perceive God is in them of a truth." Mr. Cowie forthwith became an earnest preacher of the Gospel in Montrose and neighbourhood. For some time he worshipped with a few Old Scots Independents who met in a garret room, and who had two poor tradesmen as their elders or pastors. At the death of one of them the small church was dissolved, but about half of them, along with others, placed themselves under the pastoral care of Mr. Cowie, and in 1801 he was ordained as their pastor. In 1804 he left for Edinburgh to act as tutor of Mr. Haldane's classes, and in 1813 returned to Montrose, where he laboured until 1824, after which he removed to Edinburgh, and died there in 1829.

William Innes was minister of the Established church in Stirling and chaplain to the garrison. He was the brother-in-law of Mr. Robert Haldane, over whom he had great spiritual influ-

ence in the earlier days of Mr. Haldane's Christian life, and latterly became his and Mr. James Haldane's fellow-worker in preaching the Gospel throughout the country. He became tutor of the theological classes for young men instituted by Mr. R. Haldane in Dundee, and at the close of this service became pastor of a Baptist church in Edinburgh. He died in 1855.

Greville Ewing was colleague to the Rev. Dr. Jones, minister of Lady Glenorchy's Chapel, Edinburgh, in 1793, a position which he resigned in 1798. He became pastor of the first Congregational church formed in Glasgow, tutor of the theological class instituted there by Mr. Robert Haldane, and one of the tutors of the Glasgow Theological Academy. He died in 1840.<sup>1</sup>

The names of many other devoted men are inseparably associated with the good work of the closing years of the century—such as the Rev. Charles Simeon of Cambridge, the Rev. Rowland Hill of London, Rev. Joseph Rate of Alnwick, Dr. Bogue of Gosport, etc. ; but their share in the work was only occasional, while the brethren above mentioned were not only its original promoters but laboured in it continuously from the outset.

## B.

“Genuine Christians had long lamented the decay of vital religion in the land. The ministers of the olden time who had survived the persecutions of the Stuarts preached the doctrines of the standards of the church, established at the Reformation. But not a few of the ministers who had conformed to the establishment which had existed before the Reformation were continued in their parishes on their conforming to the new establishment, and many of them were by no means evangelical preachers. To what extent the latter had an influence in producing the state of things which very soon followed it is not easy to say ; but that they had an influence can hardly be doubted. Be this as it may, it was not long till a great change took place in the doctrinal views of a great proportion of the young clergy. The ethical discussions common at that time became fashionable in Scotland. Sir Henry Moncrieff, in his life of Dr. Erskine, says : ‘There was certainly at this time in Scotland a class of preachers who, besides the absurd affectation of bringing their public instructions from Socrates, Plato, or Seneca, rather than from the morality of the Gospel, distinguished themselves by an ostentatious imitation of Francis Hutchinson and the Earl of Shaftesbury.’ Cold disquisitions were delivered which spoke neither to the hopes, nor to the fears, nor to the affections ; so that the church became in many instances the dormitory of the

<sup>1</sup> The above notes are taken from the *Lives of Robert and James Haldane, Campbell's Life, Times and Missionary Enterprises, Memoir of the Life of George Cowie*, by Dr. D. Davidson, and *Memoir of Greville Ewing*.

parish. Pelagian and Socinian heresies came to be openly taught in not a few pulpits, while in others they were introduced in a more covert manner. And where such corrupt doctrines were not taught, there were errors inculcated which, though more refined, were not less dangerous. In various ways there was a systematic perversion of the Gospel of Christ by reiterated statements of a character altogether self-righteous. The true ground of hope to a sinner was never brought forward, or, if any reference was made to it, the object was to hold it up to ridicule and scorn. The doctrine of salvation through faith in the expiatory work of Christ was reproached as hostile to morality, and this too often by men whose own immoralities were foul and flagrant. Religion, where any attention was paid to it, became cold and speculative; but in many quarters it was altogether disregarded, for the people had sunk into a listless indifference and a torpid apathy. Had it not been that the different bodies of evangelical dissenters kept alive the knowledge of the Gospel in certain districts of the country, it must, to all human appearance, have become extinct, not only in them, but, by a natural process, even in some other quarters. In cases where gross error was not taught, there was fearful poverty of Scriptural knowledge and of the fruits of personal study and observation. There was a monotonous repetition of a few common-place topics; the same images, like so many natural and necessary shadows, waited on the statements; and the consequence was that the church was a picture of still life. In the course of time men arose who gave a more respectable appearance to a system radically the same. The polished classes were charmed by the meagre theology and superficial morality of Blair. Not a few followed in his wake: but we have but to glance at the flimsy compositions bearing the name of sermons by the men of this school, and so highly lauded by those who fancied themselves to be people of taste, to perceive how low the state of knowledge and of piety must have been among them. In the meantime the lower orders of society were sinking deeper and deeper into a state of utter ignorance, infidelity, and immorality. Corrupt doctrines, the prostitution of the solemn ordinances of Christ to all who chose, and the utter neglect of church discipline, fearfully prevailed. An empty form of religion was observed, while the power of it was ridiculed. There is pleasure in being able to state that there were ministers in those days of the highest eminence in piety and in faithful ministration of the word of life, and that around them were many devoted Christians. These mourned over the scenes that surrounded them, and longed for a change. Much good was effected by their instrumentality. But such men were few and far between.

“It ought not to be concealed, however, that even among those who were called evangelical ministers, both in and out of

the establishment, there were not a few whose manner of preaching could not be said to amount to all implied in beseeching and entreating. While there was a correct exhibition of orthodox doctrines, there was little feeling on the part of the preacher, and little effect was produced on the minds of the hearers. And, as may be supposed, there was a great deal of empty formality, even where what is called evangelical doctrine was heard. The truths of the Gospel were not brought home to the conscience, as they ought ever to be. There was a pertinacious adherence to forms and prejudices which fettered exertions on behalf of the many who were living in a state of manifest irreligion. There is a wide difference between the frigidness of mere didactic statements and the warm and natural manner in which Divine truths are introduced in Scripture, not as naked propositions, but as intimately connected with faith and hope, with repentance and joy, with privilege and obedience—in a word, with all the graces of the Holy Spirit, and with all the duties, immunities, and prospects of the Christian; and connected, also, with the guilt, the danger, and the responsibilities of the unbelieving and the impenitent.”—*David Russell, D.D., of Dundee, quoted in “Memoir of Greville Ewing,”* pp. 621-623.

## C.

“PASTORAL ADMONITION addressed by the General Assembly of the Church of Scotland, met at Edinburgh, May 23, 1799, to all people under their charge.

“Dearly beloved Brethren,

“You well know that it has been prophesied in Scripture that in the last days perilous times were to come, when many false teachers should arise, scoffers walking after their own lusts, and when men should turn away their ears from the truth. The prophecy has been brought to our recollection by the subjects which, in the course of the business of this Assembly, have come under our review. We have contemplated with devout reverence events in the conduct of the Divine government which appear to us to be a fulfilment of this prophecy, and from a sense of the dangers to which you are exposed by these events we feel ourselves bound in duty and engaged by affection to issue this fatherly admonition, which your ministers, in the name and by authority of the General Assembly of the Church of Scotland, will read to you from their pulpits.

“It is too well known that in a neighbouring country an evil and pernicious spirit has arisen which, like a pestilential vapour, has spread its malignant influence over several surrounding states. The unhappy nation of the French, not content with having first slaughtered their sovereign, and overturned their own government, not content with endeavouring by acts of violence to

subvert the established governments of other nations, and to introduce among them their own principles of rebellion and anarchy, have also impiously attempted to wage open war against the Christian faith. They have shut up their churches, studied to abolish the memory of the Lord's Day, declared the belief of a future state to be an empty dream, and by their emissaries and by their numerous publications have sought to spread everywhere abroad their atheistical tenets, and to render every nation dissatisfied with their own rulers, with their governments, ecclesiastical and civil.

"Hence has arisen that variety of books and pamphlets containing the most impious opinions and propagating the spirit of sedition and rebellion which have been disseminated with much care among all ranks of men in this land. While such doctrines are abroad, and many through ignorance or inadvertence are in hazard of being poisoned by them, the solicitude which we entertain for your welfare both in time and in eternity has led us to warn you against the seduction of false teachers. Now is the time, dear brethren, to show that you are not ashamed of your blessed Saviour, and of His words, 'Earnestly to contend for the faith which was once delivered unto the saints,' and to reject with indignation that false philosophy pregnant with lies which has wrought so much mischief amongst mankind. Listen not to any insinuations of those who would seek to pervert you from the sound and good principles you early imbibed, and beware particularly that they instil not into your minds sentiments of disaffection to that wise and mild government under which you live. Remember with gratitude that goodness of the Almighty which, when so many other nations have been distracted with civil commotions and laid waste by hostile devastations, has preserved you in tranquillity and peace, 'every man under his own vine and his own fig-tree,' enjoying with safety the fruit of his labours under the protection of laws which afford equal justice to the poor and to the rich. Instead of being captivated by that empty sound of liberty which has proved to be only another name for anarchy or tyranny let zeal for true religion ever remain in your minds, united with attachment to our happy constitution, and with loyalty to that gracious sovereign with whom Providence has blessed us.

"It is much to be lamented that whilst we are assaulted by false principles imported to us from abroad there should of late have arisen among ourselves a set of men whose proceedings threaten no small disorder in the country. We mean those who, assuming the name of missionaries from what they call the Society for the Propagation of the Gospel at Home, as if they had some special commission from Heaven, are at present going through the land, not confining themselves to particular stations, but acting

as universal and itinerant teachers and as superintendents of those who are established the teachers of religion by the church, intruding themselves into their parishes without any call, erecting in several places Sunday schools without any countenance from the Presbytery of the bounds, the minister, or the heritors of the parish, committing in those schools the religious instruction of youth to ignorant persons altogether unfit for so important a charge, who presume not only to catechise but also to expound the Scriptures, or to persons notoriously disaffected to the civil constitution of the country, and connecting those schools with certain secret meetings in which, as we are informed, every person is bound not to spread abroad anything that is said or done to the prejudice of any of the members, into which no person is admitted without the consent of the whole of the members, and which keep a correspondence with other societies in the neighbourhood. You see the men who, by themselves or their associates, conduct those Sunday schools or secret meetings, bringing together assemblies of men in the fields or in places not intended for public worship, where, pouring forth their loose harangues, they frequently take the liberty of censuring the doctrine or the character of the minister of the parish, studying to alienate the affections of the people from their own pastors, and engaging them to join this new sect, as if they alone were possessed of some secret or novel method of bringing men to heaven.

“Hitherto, brethren, you have regarded a regular standing ministry as a Divine institution. You have been taught that the Lord Jesus Christ Himself did not act in a public character without producing and proving a heavenly commission that the extraordinary endowments which He conferred upon His apostles were their warrant for appearing as the preachers of His religion, and that the evident connection between these endowments and the appointment of the first ministers of the Word is a direction to Christians in all succeeding ages to consider the office of public teachers as a Divine ordinance, the exercise of which requires talents corresponding to the importance and difficulty of the charge. You know that the church of Christ, in conformity to these principles, prescribes a long course of education to those who are trained for the office of the holy ministry, and, in order to prevent the misapplication of literary studies or talents, requires from all whom she licenses to preach the Gospel the most solemn engagements that they will adhere to the standards which she has published of her doctrine, worship, discipline, and government. But all this care and solicitude concerning the ministry of the word which we and our fathers learned from Scripture is now ridiculed as unnecessary. The men who assume the character of missionaries declare that every man has a right to preach the



Gospel, and they are now traversing the whole country as evangelists without any sort of authority, without giving any pledge for the soundness of their faith or the correctness of their morals, and without those advantages of regular education and of preparatory knowledge which, under every form of a Christian church, ever since the age of miraculous gifts, have been held as indispensably necessary for the useful and successful discharge of a Gospel ministry.

“We wish to judge charitably of all men. We are willing to hope that amongst those missionaries there are several worthy well-meaning people who have been led astray by men more artful and designing than themselves. But it is impossible not to perceive that the whole scheme and the manner in which it is conducted discover more of a spirit of ambition and vanity and of a desire to claim a lordly dominion over your faith than of the spirit of the Gospel, which is a meek, an humble, and a peaceable spirit, and a spirit of order, and not of confusion. And whatever may be the intentions of some who have engaged in this scheme the manifest tendency of their proceedings is to foster the violence of a blind intemperate zeal, to unsettle the minds of many, to throw their principles loose by distracting them with novelties, and to make them become ‘like clouds without water, carried about of winds.’

“You may have been led by curiosity to listen for a while to what these strange and self-authorised teachers of religion have to say. But that any of you will give them lasting countenance or adhere to them as guides, forsaking upon that account the Established Church, in whose principles you were baptised and under whose wings you have been bred up, we are persuaded better things of you than to believe or suspect. For, is it to be imagined that any well-disposed or sober-minded Christians could think of deserting those houses of God in which their fathers have so often worshipped, and which have so often resounded with their songs of praise, in order to follow up and down a sect of men whom you know not whence they be? Is not the Church of Scotland, which has been distinguished by the testimony of many generations for the purity of its doctrines and the character of its ministers, worthy of your steady and most zealous attachment, that church in defence of which your forefathers fought and bled, and which has produced so many confessors and martyrs in the cause of our common faith? Much reason there is to suspect that those who openly profess their enmity to our ecclesiastical establishment are no friends to our civil constitution, and that the name of liberty is abused by them, as it has been by others, to cover a secret democracy and anarchy. Persevere, therefore, in those principles in which you have been bred, and which you have hitherto honourably manifested. Beware, beloved

brethren, of all who would shake your attachment to the Established Church of Scotland. By diligently improving those stated means of instruction which she provides for you, and always consulting the sacred Scriptures as your supreme rule, the path of duty will be clearly pointed out to you. But those who 'hearp to themselves teachers having itching ears,' those who are continually seeking new guides, wander into many unknown paths which lead them into dangerous snares and errors.

"In these giddy times when the love of innovation so much prevails, and when the spirit of innovation has broken forth in so many forms, listen to the words of truth and soberness. 'We speak as to wise men, judge ye what we say.' Recollect the counsel and practice of your fathers, recollect your own experience of instruction and edification, under a well-ordered and regularly ordained ministry. 'Stand, brethren, in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.' And may God enlighten and fortify your minds by His good Spirit, and amidst all dangers enable you to 'behave yourself wisely in a perfect way.'

"Subscribed, in name of the Assembly, by

"WILLIAM MOODIE, Moderator."

THE END.

*WORKS BY THE SAME AUTHOR.*

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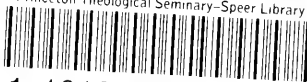
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